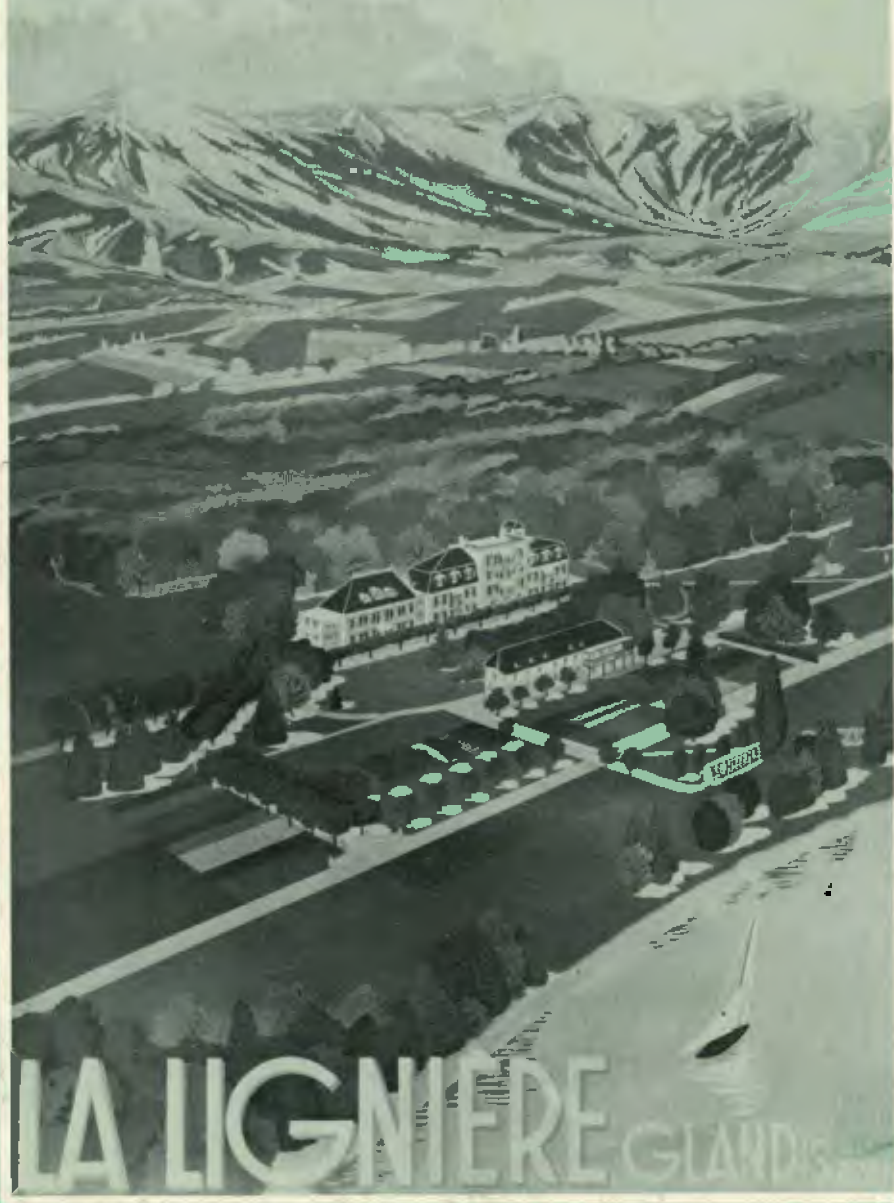


Adventist Heritage

A JOURNAL OF ADVENTIST HISTORY

CLINIQUE MÉDICALE ET DIÉTÉTIQUE DU LÉMAN



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FALL, 1984
VOLUME 9
NUMBER 2

ISSN 0360-389X

Adventist Heritage

A JOURNAL OF ADVENTIST HISTORY

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ADVENTIST HERITAGE is published semi-annually by the department of History and Political Science, Loma Linda University, Riverside, CA 92515. Bulk rate postage paid at Riverside, California. Copyright 1984 by Loma Linda University, Department of History and Political Science, Riverside, California 92515.

Subscription rates: \$6.00 a year (additional postage outside U.S.). Available back issues are sold at \$5.00 each.

Subscription orders, change of address notices, editorial correspondence, and manuscripts should be sent to: Adventist Heritage, Loma Linda University, Box 1844, Riverside, CA 92515.

ADVENTIST HERITAGE invites manuscripts. Each will be considered, but no responsibility will be assumed for unsolicited materials.

ADVENTIST HERITAGE is indexed in the S.D.A. Periodical Index, and is available from University Microfilms International.

The



Editor's Stump

Although born in America, Seventh-day Adventism has encircled the world. This issue of *ADVENTIST HERITAGE* presents a potpourri of articles and reviews examining various aspects of Adventism's world-wide experience.

One would think that Adventism, which had its greatest appeal among transplanted New Englanders, would have achieved considerable success in Great Britain. But England proved resistant, as Nigel Barham shows, to methods developed in the United States, forcing the Adventists to adjust their techniques to a new social setting. On the European continent the medical work proved to be a useful means of getting Adventism established. Yet two world wars and changes within the practice and economics of medicine greatly affected the Adventist sanitarium in Switzerland. Nancy Lecourt describes how the Clinique "La Lignière" weathered these changes, reminding us that no institution can remain static and survive.

A third article draws our attention to the South Pacific. The islands of this region, much romanticized in the west, have been receptive to Adventism but none has caught the Adventist imagination as much as Pitcairn. With the conversion of all its inhabitants to Adventism, Pitcairn has taken on the aura of an "Eden" or perhaps a "New Earth." Reality is always more complex than myth, however. P. H. Ballis lifts the curtains a bit to show us the historical background of religion on Pitcairn prior to the introduction of Adventism and the impact that this new religion had upon the island. The resulting picture assists us in understanding how social and economic situations contribute to Adventism's appeal.

The actualization of religious insights and values through the visual arts is an esthetic experience not only for the creative artist but for all those who behold what has been created. The artist, in giving form to our feelings, embodies the flux of the shaping and reshaping



forces of culture as it impinges on our beings. This is well exemplified in Richard Kuykendall's photo essay featuring the works of Adventist artists from the past and the present. The different styles exhibited—from the prophetic chart of Fitch and Hale to the nail sculpture of Robert Seyle—reflect changing times and cultural values. They also express new perceptions and give new answers to the question of what it means to be a Seventh-day Adventist in the ever-changing world of which we find ourselves an integral part.

In a different vein altogether, Norman Young's intellectually challenging article underscores the slow and at times painful process leading to clearer theological understanding among the pioneers of the Advent movement. This issue is rounded out with reviews of books on Adventism in the Caribbean, Italy, South Africa, and the American frontier. The variety within the Adventist experience should be clear to all readers.

Gary Land

Clinique "La Lignière"

THE FIRST SEVENTY YEARS OF SEVENTH-DAY ADVENTIST
MEDICAL WORK IN SWITZERLAND, 1896-1966

Nancy J. Lecourt

All photographs courtesy of the author.



The Staff of the Institut Sanitaire de Bâle with the nursing students of the class of 1900-1902. Dr. Perry De Forest is seated beside the table. Third from left, standing, is Ernest Villeneuve who was manager for many years of the health food factory at La Lignière.



Perry Alfred De Forest, MD, with his wife and children in October 1908.

When Perry Alfred De Forest, a Canadian physician practicing at the Battle Creek Sanitarium, received a letter from the General Conference calling him to be medical superintendant in Basel, Switzerland, he was disappointed. He had hoped for an appointment to a mission in Africa. Nevertheless, in the summer of 1895, he said good-bye to Dr. Kellogg, packed up his belongings, and headed for Switzerland with a wife, two young daughters, little French and less German. Early in 1896, in a few rooms vacated by the *Imprimerie Polyglotte* (the press' activities had recently been curtailed by the enforcement of Sunday laws), he began the *Institut Sanitaire*.

Here, in the large three-story stone building where Ellen White had an apartment during her visit to Europe (1885-1887), Dr. De Forest practiced medicine, trained nurses in hydrotherapy, massage, and hygiene, edited *Le Vulgarisateur* (*The Popularizer*, forerunner of *Vie et Santé* [*Life and Health*]), and began a small health food factory. Not long after the opening of the Institute, Dr. Kellogg paid a visit. Years later, a student recalled the experience:

He [Kellogg] captivated our attention by telling us of the importance of hydrotherapy, showing different methods for giving treatments in the home, by using whatever means came to hand. He exhorted each one to remain faithful to the principles God had revealed, principles which will always be relevant, because they come from God. The visit by Dr. Kellogg was appreciated, not only by the personnel of the Institute, but also by numerous sick persons and physicians from the area who came to consult him and wished to assist in his surgical operations. During such an operation, one of these forgot to prepare an instrument which Dr. Kellogg required. Thinking to excuse himself and at the same time to flatter the doctor, he said, "Doctor, we have such confidence in your ability, that we're sure you could even use a nail if necessary." With a sly smile Dr. Kellogg replied, "Yes, sir, that could happen to me, but in the mission field, not in a civilized country like your Switzerland."

For ten years the Health Institute continued to follow the methods of Dr. Kellogg in downtown Basel. But in 1904 it became apparent that a site in the countryside would be far more conducive to the type of natural medicine which Dr. De Forest was endeavoring to teach and practice. A search was begun in French-speaking Switzerland. Soon ninety hectares of farm and woodland, bordered on the east by a river and on the south by *Lac Léman* (the large northern end of Lake Geneva), were found in the Canton of Vaud. On the property (known for hundreds of years as *La Lignière*, perhaps from *lignum*, "woods"), were an eighteenth-century manor house, or *château*, a rambling, two-story lodge (called the *chalet*), a farm, and a long stable used at one time for changing horses on the postal coaches between Lausanne and Geneva.

With the property came a certain amount of romance. In the mid-eighteenth century Voltaire, a guest in the nearby *Château de Prangins*, stayed at La Lignière on several occasions, and is said to have appreciated its wine cellar (The Clinic was later to boast that it had replaced the wine with apples). A topographical map published in 1783 showed a gallows near the lake, by the mouth of a river. In 1807, a group of counterfeiters was discovered making false Napoleons and forty franc gold pieces in the labyrinthine basement of the *château*. Finally, after a number of owners, La Lignière passed into the hands of a woman who is said to have gambled away her fortune and then thrown herself out of the train which was bringing her home from Monte Carlo. It was at this point that the property came up for sale at an incredibly low sum, "le prix d'un petit pain (the price of a loaf of bread)" as was said at the time.

When Lewis R. Conradi, Chairman of the General European Conference and a General Conference Vice-president, and Henri Révilly, the administrator of the *Institut Sanitaire*, found this magnificent property at such a price, they naturally saw in it an answer to prayer. They purchased half the estate, fearing that they would be unable to find enough Seventh-day Adventist workers to keep up the entire parcel. In the summer of 1905, Dr. De Forest, with his nursing students and a few patients, moved into the *château*. But it soon proved insufficient for doing hydrotherapy. That first year a tent on the lawn housed wood-burning stoves (fueled by sticks gathered in the woods by children of the workers) to heat water for fomentations. The first of a long series of additions also began with the construction of an annex, linked to the original building by a wooden passageway. With the annex complete in 1906, the *Sanatorium du Léman* (as it became known that year) boasted twelve patient rooms, two bathrooms, one consultation room, and two offices.

A few years later, a sunbathing area was constructed on the edge of the forest at a discreet distance from the main building. Surrounded by high walls and divided into men's and women's areas, it had showers, neatly kept grass, deck chairs, and clean white sand for rheumatic patients who wished to cover aching limbs. Meanwhile the *chalet* was also undergoing major





Top: An early photograph (c. 1906) of Clinique La Lignière with the first annex shows the idyllic setting of the institution.

Bottom: Moonlit lake Léman from La Lignière.

Left: Hydrotherapy treatment room with tables for massage and fomentations in the early days of the clinic.

Below: The Chalet with vegetable gardens in the foreground.





Above and Right: Contrary to appearances, these implements did not belong to the clinic's "torture chamber," but were used by Dr. De Forest for highly sought electrotherapy treatments.



Below: Clinique La Lignière as it appeared from 1906 until 1954.



changes: the *orangerie* became a chapel, the horse stable a dining room, the attic four patient rooms, and the garden shed a study hall.

With these additions complete the Sanitarium was well underway. Each year brought more patients, especially in summer. They were met at the train station by the Sanitarium's landau or Victoria, and treated at the institute with massage (Dr. De Forest was famous for his strong hands), hydrotherapy, and electrical therapy. The nursing school prospered, and the farm and garden provided milk, and fresh fruit and vegetables. Gradually, the surrounding farmers became used to these people who slighted the regional wines, the local pork, and the church of Zwingli.

It was in 1913 that a second and third annex became necessary, creating a dining room for the patients, an entry hall, a large kitchen, thirty-three additional patient rooms, and an elevator cage. (Here, however, the money ran out, and the cage remained empty for ten years. Unfortunately, it proved too tempting for a female psychiatric patient, who scaled the cage and jumped to her death one summer morning in 1914).

Although Dr. De Forest was the *de facto* head of the the Sanitarium, in the eyes of the state he could not actually be Head Physician, since his diploma was not Swiss. Thus, it was Dr. Schranz, a non-Adventist physician from nearby Nyon, who was legally in charge. He visited the Sanitarium twice a week. But when L. E.

Conradi, surgeon son of L. R. Conradi, obtained a Swiss diploma in 1915, he was asked to come to La Lignière and take over the duties of Head Physician. Full of enthusiasm, he installed a large operating room and began maternity service. But the Sanitarium staff, accustomed to the quiet, rather conservative ways and traditional treatments of Dr. De Forest (who remained on the staff), could not adjust to the change. After only a year and a half, Dr. Conradi left for Berlin to found *Waldfriede*, now a large Seventh-day Adventist hospital with a prosperous nursing school.

After Conradi's departure in 1917, the old arrangement with Dr. Schranz was resumed. It was at this time that Dr. Schranz, fearing that a vegetarian diet restricted by war-time shortages could not provide essential nutrients, ordered meat for his patients. Dr. De Forest was dismayed at the thought of serving meat in the dining room, and a compromise was reached: after being served a portion of meat in their rooms, the patients would come down to the dining room to eat a vegetarian meal.

As the medical work at La Lignière matured and expanded, the non-medical work flourished as well. From the very beginning an effort had been made to diversify. In the spring of 1904, before the first patients arrived, construction began on a large food factory with a towering brick chimney. The tiny health food enterprise started by Dr. De Forest in Basel was soon thriving under the acronym PHAG (*Produits Hygiéniques et Alimentaires de Gland*, after the name



L. E. Conradi, MD, who served at La Lignière for a short period before moving to Berlin where he was to establish Krankenhaus Waldfriede, a highly successful general hospital.



A stylized pen-drawing of La Lignière showing the clinic (center) and the health-food factory and printing press (above and below).



Above: A smiling kitchen staff cleaning lettuce grown in the clinic's garden. Right: The public salon at La Lignière as it appeared in the 1930s.



of the nearby village). The printing press, after some wandering, also found a home at La Lignière, in the old horse stable next to the factory. From 1913 to 1922 the *Société Internationale de Traités* (International Tract Society) published *Les Signes des Temps* (*Signs of the Times*), *Le Vulgarisateur*, and many tracts and books, including Dr. De Forest's large work, *Mon Médecin*, before moving to its present location in Dammarie-les-Lys, France.

The garden gradually became a prosperous business, as an increasing number of green houses allowed the cultivation of potted flowers for the florist shops in Geneva and the surrounding smaller towns. In addition, it provided nearly all the Sanitarium's fruit and vegetables, including jams, peaches, cherries, peas, beans, and tomatoes canned by the kitchen staff. And the barn sheltered a small dairy herd and horses to pull La Lignière's plough.

But those early years brought hardships as well. Salaries were so low that workers went into debt in order to buy a pair of glasses or visit the dentist. Long hours (up to seventy-two a week for manual laborers) were the rule, and in the summer the children were expected to help in the garden without pay. With World War I conditions worsened. Fathers and husbands were

mobilized, and food was strictly rationed, while refugees poured in from Belgium, Yugoslavia, Serbia, and other troubled areas. The children of the staff gleaned wheat to provide flour for their families' bread. The institution was full, but food and fuel were in short supply. Though they were grateful that Switzerland was able to remain at peace, those who stayed at La Lignière suffered with the rest of Europe during those lean and bitter years.

With the close of the war in 1918, staff and patients returned. So did, soon thereafter, the *Ecole Missionnaire* (Missionary School). Begun in a tent next to the *château* that first summer of 1904 by Jean Vuillemier, evangelist son of one of the very first European Adventists, it trained young men and women as Bible workers, colporteurs, evangelists, and pastors. In 1914, when its students, mostly French, had to return to their respective homelands, the school was closed. A permanent location in France was being sought while students met temporarily in Nimes (1919-1920) and again in the *chalet* at La Lignière (1920-1921). In 1921 its present site at the foot of *Mont Salève* was purchased, and it became *Séminaire Adventiste du Salève*.



Above: Ladies Gymnastics on the beach (1931).

Below: A typical patient's room at La Lignière in 1925



Bottom: Patients relaxing on the lawn in 1936.



Perry De Forest, with his gold pince-nez, neatly trimmed goatee, and amused eyes, may be viewed as a sort of grandfather to La Lignière; gentle, humble, a man of peace who avoided arguments, he raised La Lignière from babyhood without stern rebukes or punishments. But in 1924 the *Sanatorium du Léman* was coming into adulthood, and a new maturity was required. In Dr. Hermann Müller it found a father figure—tough, exacting, a scientist who rarely compromised. Born at Schaffhausen, near the German border, trained as an evangelist before studying medicine in Lausanne and Berne, here was the fully-Swiss, fully-Adventist Head Physician that La Lignière had been waiting for.

Dr. Müller's goal throughout his forty-year tenure was to put La Lignière "on the map." One of his first acts was to change its name to *Clinique Médicale, Diététique, et Physiothérapique*, a far more accurate name than Sanatorium, which for Dr. De Forest recalled Battle Creek and health reform, but which for Europeans implied only care for tubercular patients. But the changes were not simply cosmetic. Dr. Müller improved both staff and services. He hired a licensed dietician (first in Switzerland), sent a promising young nurse to Geneva for a six-month course in radiology, improved salaries, and instituted regular vacations. Under his direction, the beach was groomed for gymnastics, the one hundredth baby was delivered and, by 1931, the Clinic was performing sixty different surgical operations. Perhaps most important for La Lignière, he made friends with the medical authorities of the Canton of Vaud and made sure that the Clinic was well known to all the physicians in the area. To that end, in 1934 he invited the medical societies for the Cantons of Vaud and Geneva to visit La Lignière for a day. In the morning he lectured the one hundred physicians present on vitamin deficiency. At noon they were served a vegetarian meal in the Clinic's dining room, followed by a tour of the medical facilities, the health food factory, and the beach.

But perhaps Dr. Müller's most intense interest and best energy were reserved for his crusade against alcohol. He founded and presided over *Médecins Abstinents de Suisse* (Swiss Society of Abstinent Physicians) and the *Ligue Antialcoolique* (Swiss Antialcohol League). He fought to make table grapes readily available, in a region where wine grapes were far more profitable. He published pamphlets on the harmful effects of wine and the healing properties of grape juice, prescribing the latter for patients with many ailments. In August 1935, the local newspaper reported a visit to La Lignière of some one hundred members of the *Médecins Amis du Vin* (Physician Friends of Wine), meeting at that time in Lausanne. With great tact Dr. Müller spoke of the therapeutic effects of non-fermented wines and ciders and praised the society's decision to change its name to International Medical Association for the Scientific Study of Wine and Grapes. The guests applauded Dr.

Müller warmly, viewed an exhibit of non-alcoholic wines, drank a bouillon produced by the health food factory, and toured the Clinic, the grounds, and the vegetable gardens.

Another object of Dr. Müller's devoted attention was the nursing school, begun by Dr. De Forest in Basel in 1896. Each year a group of five to fifteen new students (mostly young women) arrived to study hygiene, hydrotherapy, Swedish massage, electrotherapy, anatomy, and science, and to spend a few months in every department—including the kitchen and laundry. There was no tuition, and room and board were provided; but these *garde-malades* (sick nurses), as they were called, paid nevertheless, in long hours and hard physical labor. (During the First World War, the nurses carried large buckets of hot water from the kitchen up two flights of stairs to the patients' rooms.) Dr. Müller stiffened the two-year curriculum considerably, deepening the theoretical courses in chemistry, physics, anatomy, and physiology, and, beginning in 1939, arranged for the students to spend eighteen months in a government hospital in Lausanne or Geneva, before returning to La Lignière for six months to prepare for the government examination.

Unfortunately, in 1948 the Red Cross tightened its requirements for nursing schools and La Lignière was unable to qualify. It continued, however, to give a one-year preparatory course for nurses wishing a Seventh-day Adventist foundation to their diploma. Nevertheless, the school as such was finished. But the nurses it had trained continued to work—227 of them, in sixteen countries.

Among these nurses, one who particularly stands out is Mathilde Gerber, who came to La Lignière from her father's farm in the Bernese Jura in the early twenties. Trained by Dr. De Forest, with her energy, intelligence, and devotion to duty she soon became indispensable. Elevated to head nurse in 1936, she calmly directed the other nurses as well as instructing and encouraging each year's new students. Dr. Müller came to rely heavily on her:

Soeur Mathilde didn't know what "routine" was. She did everything thoughtfully. She was gifted with a deep intelligence. I knew that what she undertook would be well done, that I could have perfect confidence in her work.

For fifteen years she seemed to be everywhere: assisting in surgery, leading out in morning worships, delivering babies who arrived before the midwife, even bandaging the cuts and bruises of La Lignière's children. But one November morning in 1951, returning on her bicycle from a morning ingathering, Mathilde was struck by a car and hurled onto the roadside at the Clinic's main entrance. She never regained consciousness.

Buried in the little graveyard in Gland, Mathilde Gerber seems to represent all the best qualities of La



Drs. De Forest and Müller with the nursing staff of 1928. "Soeur" Mathilde Gerber is seated at the right of Dr. De Forest.

Lignière, which came over the years to be known for the close relationships which developed between patients and staff. Because so many came for rest cures, convalescence, or chronic disorders such as arthritis or rheumatism, frequently the same patients returned year after year to enjoy the fresh air, forest paths, and spectacular view of Mont Blanc and the Alps. In the best Swiss tradition, the Clinic provided an elegant *salon*, tea under the leafy plane trees (carried on trays by the nurses), a large dining room with white linen and, for many years, a *table d'hôte*, where those invited by the *Directrice* took polite conversation with their meals. During the long winter evenings before the Clinic bought a television in the mid-fifties, several of the administrative staff members would amuse the patients with parlor games, slides, or rented films until bedtime at ten.

This atmosphere, combining homelike warmth and Christian consideration with the personal attention of a hotel, brought guests from every country in Europe (except Albania), from Africa, the Middle East, North and South America, and even Australia. Many well-known persons were treated over the years. Just before the first war, Lenin was a patient (though, unfortunately, he was asked to leave under unflattering circumstances). Later, Raymond Aron, French author and friend of J.-P. Sartre, came to La Lignière, as did Yvonne Sarcey, Parisian editor of *Conferencia*, with her grandchildren. Marguerite Perey, discoverer of Francium and assistant to Eve Joliot-Curie, was cured rather dramatically by Dr. Müller. And many of Europe's *petite noblesse* were patients, including a cousin of Queen Elizabeth II.

However, La Lignière's greatest attraction—its idyllic surroundings—also caused problems. In summer the Clinic was full to bursting. Frequently the dining room staff set places for one hundred guests, including patients who actually slept in nearby hotels but spent the day at La Lignière. But as soon as the gray skies of autumn arrived, the patients began to leave, and in winter the house was nearly empty. One New Year's Eve the Clinic had only one patient. The staffing problems created by such conditions were enormous. In summer, extra nurses were recruited and all worked overtime. But in fall the administration had to let many workers go, though not without trying to place them elsewhere.

Graver difficulties faced the Clinic during the Depression and the Second World War. During the early 1930's La Lignière had very few patients and as a result had to delay repairs and release some personnel. Later, as the rooms began to fill again, the staff was insufficient. This crisis was soon overshadowed, however, by the exigencies of war. In three days the Clinic was nearly emptied, as panicky patients returned to their families and mobilized staff members headed for their units. Fortunately, rationing went into effect immediately, and food shortages were not the problem they had been in the first war. The Clinic had a good supply of coal, and small stoves were placed in the rooms in use. But gasoline was so strictly rationed that the patients from Geneva and Lausanne stopped coming, not wishing to be separated from their families for long periods. Foreign patients were unable to come at first, until a few refugees from France, England, and Czechoslovakia escaped to the calm of Switzerland.

Europe's euphoria at the end of the war was naturally felt at La Lignière as well. When the grateful

Swiss government offered Winston Churchill the use of nearby *Choisy*, a large property on the lake, to relax and watercolor, the gardeners at La Lignière were authorized to deliver a huge bouquet of cut flowers every week during his brief stay. More important to the Clinic, mobilized fathers and stranded staff members were able to return. La Lignière's soccer team was revived. Former patients poured in, and a third elongation of the building was planned. Finished in 1954, it brought the number of patient rooms to seventy, lengthened the hallway to thirty-five meters, made a larger *salon*, and included a swimming pool and exercise room in the basement, as well as a pharmacy, enlarged radiology facilities (best in the district at that time), laboratory, delivery room and offices. The rooms in this annex were more comfortable and included bathrooms. The luxury of no longer having to go "down the hall" encouraged patients to stay longer into the cold months, and from this point on La Lignière had fewer problems with its summer-winter imbalance.

About this time both the surgery and maternity services, unable to compete with the highly specialized university hospitals in Lausanne and Geneva, were closed down. Though the Clinic continued to offer high quality treatment in internal medicine, physical therapy, and convalescent care, a period in La Lignière's history was coming to an end. When in 1964, weakened by several strokes, Dr. Müller retired after forty years in what he fondly called "*ma maison* (my home)," the "good old days" were finished. Under the direction of Drs. F. Brennwald (1964-1972) and C. P. Jaggi (1974-present), La Lignière would go on to construct a nurses' "home" (1964), and fourth enlargement (1972), and to become the only center for cardiac rehabilitation in French-speaking Switzerland (1977); but the two men who had raised her up were gone. A chapter was closed; a new one begun.

Clinique La Lignière today.



The British Mission, which was begun with high hopes in 1878, had made little progress, when its founder, John N. Loughborough, returned to America five years later. Its problems were rooted in the relationship of American Adventism to British culture.

Most of the major Seventh-day Adventist doctrines were held by one or another of the contemporary denominations in England by the middle of the nineteenth century. The Seventh Day Baptists, for example, had been organized for over two hundred years, and there had been at least two thousand followers of William Miller in Britain, when the movement was at its height.

The first knowledge in England of the entire spectrum of Adventist beliefs, though, undoubtedly came from literature that Americans sent to relatives and friends in the old country. This was the case, for example, when John Sisley wrote in 1861 that he had received several favorable responses concerning the church paper he had been sending to friends. The first known Adventist to visit the country was John N. Andrews, who stopped there on his way to Switzerland to work as the first denominational missionary. He arrived in Liverpool in September of 1874 and spent a few days with William Mead Jones, an American pastor of the Mill Yard Seventh Day Baptist church in London. Together they visited several scattered Sabbath believers in England and Scotland before Andrews proceeded to Neuchâtel. By the time he returned five years later, the country had been officially entered by missionaries.

The impetus came from William Ings, an Englishman born in Morden, Dorsetshire, who had spent his youth in America and entered denominational employ at Battle Creek. In 1877 he went to Switzerland to help Andrews organize and equip the new publishing house in Basel. On May 23, 1878, he arrived at Southampton for a two-week vacation to visit some relatives. While there, he became so convinced of the necessity to share his religious beliefs that he distributed denominational literature at some homes as well as on board ships in the harbor. In a letter which he wrote to Battle Creek at the time, he expressed the hope that the leaders would send one of their best ministers to England, as he had aroused quite an interest and already "two worthy persons are rejoicing in the truth."

The response was almost immediate, for there had been consideration of such a plan for some time. James White, the General Conference president, felt that it had been a mistake to neglect England, and at the General Conference Committee meeting on June 27, 1878, it was agreed to "recommend that a mission in England be opened immediately, and that in our opinion Elder J. N. Loughborough is the man to take charge of it." This decision was formally approved at the General Conference session held at Battle Creek in October, and James White hoped that \$100,000 could be raised over a two-year period to make the venture a success.

The man selected to open the mission was a short, bearded, American leader with wide denominational experience in both evangelism and administration. John

OPENING THE BRITISH MISSION

NIGEL BARHAM



Norton Loughborough (1832 - 1924) had been a preacher for nearly twenty-five years and was one of the pioneers in the midwest. He was the first to use tent meetings for evangelism, and had also led the opening of the Seventh-day Adventist work in California, where he organized five churches in Sonoma County within three years and became the first president of the conference. Earlier, he had been the president of the Michigan Conference and the treasurer of the General Conference.

Yet this preparation was not very helpful to him in England, a country about which he knew little. He tried to use the same methods of evangelism which had been successful for him in America, but he found that they were not the best for a country with different customs and class distinctions. In particular, he was too short of money to make any significant impact. The much hoped for \$100,000 never materialized, since many people in America felt that Adventism should be more firmly established at home before undertaking expensive expansion abroad.

By the time Loughborough arrived at Southampton on December 30, 1878, William Ings, who had warned

that it might take some time before a mission in England could be self-supporting, had spent the previous four months enthusiastically colporteuring the area, preparing the way for Loughborough. For the next two years they labored together, assisted by Miss Maud Sisley, a young Bible instructor who was born in England and arrived from Switzerland in May of 1879. There simply was not enough money for more workers, as had originally been planned.

While Ings continued his canvassing, Loughborough immediately commenced evangelizing. Within a week of his arrival, he was invited to speak during a meeting at Shirley Hall, Southampton, which was attended by 150 people. He then hired the hall for the next few weeks and delivered fifteen lectures in the evenings, but the congregations were small and he was unable to meet on Sundays. Another complication was that contributions covered only one-third of the expenses. Since he could not find anywhere else to hold Sunday meetings, he was forced to conduct them in the lower rooms of Stanley Cottage, his own home.

This situation was obviously unsatisfactory, even though Loughborough was able to organize a Sabbath School of seventeen members at the beginning of April, and so he decided to purchase a tent in which to



WILLIAM MEAD JONES

From The Seventh Day Baptists



WILLIAM INGS

Adventist Heritage Collection

conduct meetings during the summer. The tent he acquired was sixty feet in diameter and cost eighty-five pounds. He then rented a site in the suburbs and did some advertising. It was at this time that Maud Sisley arrived from Switzerland to help in the campaign.

For three months, from May 18 to August 17, a total of seventy-four meetings took place, one nearly every day, but attendance was poor after a promising start of six hundred the first day. The failure was partly attributable to the introduction of new religious ideas by a foreigner, but also to the impracticality of a long tent effort in England. The weather was wet, windy, foggy, or cold for most of the time, and this was something an American was not used to in the summer. The whole idea proved to have little appeal to the English public, particularly the aristocratic upper classes.

In a letter which Loughborough wrote to headquarters in Battle Creek on September 1, 1879, and which was published in the *Review and Herald*, he stated that the contributions received during the whole period amounted to only twelve pounds, which amounted to less than half of their expenses, not counting the purchase of the tent. However, he also said that thirty persons had "covenanted to keep the Sabbath" as a result of the meetings, and so his efforts had not been entirely wasted.

Loughborough indicated in the same letter that he was now holding meetings at Ravenswood Villa, a large house on Shirley Road that had been rented for forty pounds a year. It included a meeting room, which could seat two hundred people, and at least fifteen other rooms, which were used for living accommodations by the workers. During the whole year of 1879, Loughborough held 255 meetings, but as yet there was not one baptized member!



Maud Sisley-Boyd (1851-1937), the first Seventh-day Adventist woman missionary sent to Europe.

Courtesy Review and Herald.

Ravenswood Villa on Shirley Road, Southampton.

Adventist Heritage Collection

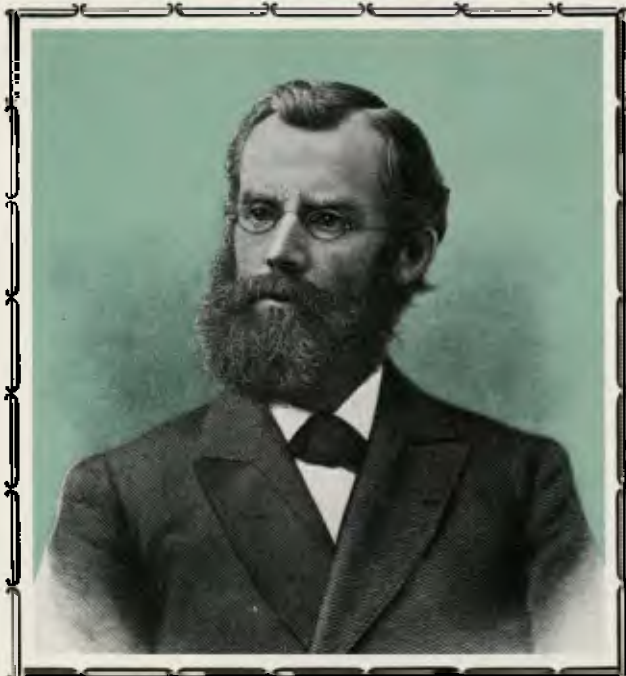


Naturally, he was very disappointed with this lack of progress, particularly in comparison with the success he was accustomed to in America. It is a tribute to the dedication of these evangelists that they continued to work under such adverse conditions. They believed that God was just trying their patience and that all things were possible through faith in Him. Gradually their sincerity was rewarded as the situation improved slightly the next year. On January 11, 1880, they organized a National Tract and Missionary Society of thirty-six members, which sent out copies of the *American Signs of the Times* by mail to those interested, as well as placed the magazines in libraries and on board ships. Soon, about a thousand copies were being distributed and they were received quite well, as can be seen by several letters of appreciation. To be sure, not *all* the letters were complimentary. A man in Stoke Newington, for example, wrote: "Send me no more of this ranting dissenting trash. It is burnt by me immediately."

A month after the formation of the Tract Society, the first baptism of Seventh-day Adventists in England finally took place. On Sunday, February 8, 1880, Loughborough immersed six persons in a baptistery constructed in one of the lower rooms at Ravenswood, and before the end of the week seven more were baptized.

In the summer, another series of tent meetings was held for about six weeks, this time at Romney, a town of about six thousand inhabitants, situated seven miles outside of Southampton. J. N. Andrews came over from Switzerland and spoke twice, as he had done the previous year. Eighteen meetings were held altogether, but very little interest was aroused and the effort ended in early August when a storm so severely damaged the tent that it was not used again in England. A three-week campaign during the summer in Taunton, Somerset, was a little more successful, though only

John Nevins Andrews. Adventist Heritage Collection



The Signs

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 23:12.

VOLUME 5. OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 18, 1879. NUMBER 3.

General Articles.

The Scripture Doctrine of a Future Life--No. 2.

BY ELDER D. M. CARBRIGHT.

LET US NOW examine the Bible on this important question of immortality. A thousand years ago the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Here we learn that the image of his Creator. These souls will be as stars in the crown of their rejoicing.

Duty of a Preacher.

We have long esteemed Bishop Simpson the very best of Methodist Bishops and Met preachers. His Lectures on Preaching sustain his reputation.

and from him draw strength and grace to be his faithful workers in the missionary field. Individual effort is essential for the success of this work. The ease-loving and self-caring, the worldly, ambitious ones will be ashamed to persevere in the tract and mission work.

The Signs of the Times

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 23:12.

VOLUME 5. OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 18, 1879. NUMBER 3.

The Signs of the Times.

ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association.

TERMS: Two Dollars a year in advance for a volume of 48 numbers.

Office, Twelfth and Castro Streets.
Address: SIGNS OF THE TIMES, Oakland, Cal.

The Starless Crown.

"They that turn many to righteousness shall shine as the stars forever and ever." Dan. 12:3.

WEARIED and worn with earthly cares, I yielded to repose,
And soon before my raptured sight, a glorious vision rose:
I thought, while slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me—a gentle whisper said:
"Arise, O sleeper, follow me;" and through the air we fled.
We left the earth so far away, that like a speck it seemed:
And heavenly glory, calm and pure, across our path

General Articles.

IMPORTANCE OF MISSIONARY WORK.

BY MRS. E. G. WHITE.

(Continued.)

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who have been hitherto dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work, nothing worthy of their especial interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. Many have failed to become thoroughly acquainted with the work, because they have felt that it did not concern them. All can, by individual effort, do something. Some can do more than others. All should become intelligent as to how they can work most



Adelbert Allen John (1856-1921), pioneer missionary to Great Britain. Courtesy Loma Linda University Archives.



Jenny Thayer (1853-1940) who assisted J. N. Loughborough by setting type and reading proofs of the British supplement to the American Signs of the Times. Courtesy Review and Herald.

seven became Sabbath-keepers as a result. In fact, by July of 1881, only sixteen had been baptized in the previous seventeen months, making a grand total of just twenty-nine church members.

Loughborough decided it was imperative to get more funds and workers if he was to accomplish anything major, so in November of 1881, he returned to America to attend the General Conference session at Battle Creek and appealed personally for help for the British Mission. His request was partially successful, for when he returned in January, 1882, he was accompanied by three other workers, though only one was a minister.

This minister was Adelbert Allen John (1856 - 1921), a young man who had been in Illinois for five years and now went to work in Grimsby. The others were Miss Jennie Thayer, who helped as secretary in the Tract Society, and George Drew, an old English ship captain, who spent most of his time faithfully colporteur on the docks around Liverpool for the next twenty years. He really was a replacement for Ings, who soon returned to California after nearly four valuable years in England, where he distributed literature around Southampton. These additions brought the number of workers in England to five, and that was how it remained for the next few years. It was an improvement, but there were only two ministers and three assistants in total.

In the spring of 1882, a British supplement of two pages was inserted into the *Signs of the Times* to help increase the attractiveness of the American periodical. Because of expense, the weekly number published was reduced from one thousand to five hundred. The next year, on September 2, 1883, the first Seventh-day Adventist church in England was organized at Ravenswood with nineteen members. This organization

George R. Drew (1835-1905), English ship captain who had much success as a colporteur and ship missionary in Liverpool. Courtesy Review and Herald.





The Seventh-day Adventist work force assembled on the porch of Ravenswood Villa, in Southampton, in 1882. From left (sitting): William Ings, J. W. Gardner, Stephen N. Haskell, and John N. Loughborough. (Standing, from left): Mrs. William Ings, Miss Jenny Thayer, Mrs. J. W. Gardner, Delmer Loughborough (son of J. N.), Mary Jane Loughborough (daughter of J. N.), Mrs. J. N. Loughborough, and H. L. Jones (partly hidden). Courtesy Review and Herald.

culminated the work of Loughborough in Southampton.

When he left, there were about a hundred Sabbathkeepers in England, although only sixty-five were members of the church. This was a very small number for nearly five years' work and, in fact, for the next three or four years there was practically no growth in membership. Loughborough returned permanently to America in 1883, where he later served as president of several conferences and published the first denominational history.

The basic reason for the slow progress of the denomination in England was, obviously, its lack of doctrinal appeal to the average citizen. It must be remembered that at this time Great Britain was still the chief power in the world due to her naval and industrial might, and the resources of her empire. Disraeli had recently returned from humbling the Russians at the Congress of Berlin, and the country's international prestige was at its height. In fact, imperialism was just entering a new stage and the scramble for Africa in particular, was about to give her so much territory that it was proudly claimed that the sun never set on the British Empire.

Moreover, the British are an ancient and proud people, bound by tradition and custom, and slow to change and accept new ideas. This is still true today, but was even more the case at the time the Adventists entered the country at the zenith of the British Empire, when the country considered practically everything British to be best. This attitude inevitably affected religion, and the traditional allegiance to the Anglican church was still very strong, even if it was only superficial with many of the adherents. Anglicanism was the state religion and was the respectable and acceptable belief of the majority of the upper class—an important factor in a society where conformity and social status were important.

Leaders of an era: Queen Victoria and her Prime Minister, Benjamin Disraeli. Courtesy The British Museum



A young foreign denomination, therefore, encountered strenuous opposition in the traditionalist British environment. This situation was especially true relative to certain Adventist doctrines. A good example was the negative reaction to the inspiration and leadership of Ellen G. White: the social status of a woman in Victorian England was definitely one of inferiority. While it was not particularly unusual in America to have a woman as founder or leader of a church organization (as in the case of Ann Lee, founder of the Shakers and Mary Baker Eddy, founder of the Christian Scientists), England still preferred to think that the natural role of a woman was to be a mother and a housewife. Thus, the fact that God would select a female, especially a foreigner, to guide His "remnant church" was a bitter pill for the British male to swallow.

Undoubtedly, the most difficult Adventist doctrine for the average Britisher to accept and observe, however, was Saturday as the true Sabbath. This was contrary to nearly all Christian tradition and particularly English Protestantism, except for the numerically insignificant Seventh Day Baptists. The Englishman found it incredible when informed that his ancestors, for over a thousand years, had been worshipping on the wrong day, and that the Anglican Church, since its formation, had been mistaken. Besides, to observe Saturday was immediately to draw attention to oneself. England was still very class conscious, and to be considered different and strange by one's peers was socially unacceptable. This was

£10-REWARD-£10

THE SABBATH QUESTION!

A SPECIAL

MEETING

Will (D.V.) be held on

Thursday, March 6th, 1884,

AT SEVEN P.M. IN THE

FORESTERS' HALL, ULCEBY,

For the purpose of replying to the positions taken on the SABBATH QUESTION by Rev. COX and others.

*"Let not the truth ever retreat, and 'tis like
A wine well-bred, that drops into its place."* | *"And which ever piping in its plaid round
Not all the frowns of the world can shake"*

It was claimed that Sunday is the Sabbath or Lord's Day.

A Reward of **£10** will be given for a Text of Scripture proving this Statement.

Several Ministers from abroad will be present to assist in the Services.

DISCUSSION INVITED

A. A. JOHN, Minister.

PRINTED AT THE NEW PRESS, GEMANY

A favorite way of advertising an evangelistic lecture on the origin of Sunday-keeping. This one was conducted by Elder A. A. John in 1884.

Courtesy Review and Herald

especially true for the upper class, but the lower classes were also very concerned about what their neighbors would think and what their friends and relatives would say.

The problem of accepting the validity of Saturday observance, and the social stigma attached to it, was surpassed in the average British worker's thinking, however, by the fear of losing his job as a consequence. The lower classes were hardest hit, at this time, by the industrial and agricultural depression ravaging the country. Not only were thousands starving and unemployed, but many others lived in fear of a similar plight. Under such circumstances it was extremely difficult for a man to embrace an unpopular religion, knowing that it might lead to the loss of his job. When there were many eagerly waiting for an employee's position, there was little reason for an employer to retain an unproductive worker.

Loughborough had realized some of these difficulties and had outlined them in a letter which he sent to the brethren in Battle Creek, after he had been in England just one year. Though well aware of the prevailing

distrust of foreigners who attempted to introduce any new doctrine, he considered the major hindrance to be the class distinctions in English society. There was still a big gulf between the rich, powerful, aristocratic upper classes and the poor, weak, ignorant lower classes, even at the end of the nineteenth century. This posed a special problem for evangelism as "those of wealth do not expect to listen to the same man to whom the poor listen," and certainly would not condescend to attend tent meetings with the rabble. The upper classes, he said, tended to be haughty, imperious, overbearing and, in general, too proud and selfish to realize their need of religion. Loughborough recognized that the only way to make contact with them was the unsatisfactory method of sending literature through the mail, for canvassing was practically impossible. In a letter published in the *Review* on January 22, 1880, he stated:

But how will you do that, when you find their mansions surrounded with high walls, with great iron gates locked and barred, and no admission unless you have a note of introduction from some of their own class.

Obviously, the lower classes were a more promising group for evangelism, because although their poverty was in some respects a drawback, it made the message of an imminent second coming of Christ more attractive.

There could be little expectation, however, that a new Protestant sect, particularly a religion coming from America with "foreign" workers and methods, would gain a large number of adherents in a country with conservative religious traditions. Still, lack of success cannot be blamed entirely on the fact that the Seventh-day Adventist church was a nineteenth century American denomination, as can be demonstrated by the comparative achievement of such groups as the Mormons and the Jehovah's Witnesses, who were also just entering the country. In other words, the poor performance of the Seventh-day Adventist church in Great Britain during its first years there resulted not just from political, religious, and social conditions within the country, or from the American origin of the denomination and the difficulties associated with the doctrines themselves, although these were very significant factors. It resulted also because of the scarcity of men and money and, in particular, the failure to use those limited resources to their full potential.

Summer tent meetings were simply not practical or successful enough to have been continued for so long. Instead, better publicity and larger halls would have attracted more people, and a higher social class, who in turn could have contributed more money to sustain the added expense. This plan was followed in later years in such cities as London, when the membership began growing, but Adventism never has found a means of attaining its goals in Great Britain. Even today, the total church membership remains small in a country with a population of over fifty million! What Loughborough started with such faith, hope and perseverance over a hundred years ago, is still far from finished today.

ADVENTIST ART

DESIGNED FOR A PURPOSE

In May of 1842 a general conference of Adventists was convened in Boston, Massachusetts. At the opening of this meeting two men, Charles Fitch and Apollos Hale, presented the visions of the prophet Daniel and the apostle John, which they had painted on cloth. This became known in Adventism as the "1843 Chart." Fitch, in explanation of the work, said that "he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people." It is enlightening to read how those who attended this meeting responded to the work of Fitch and Hale. They felt that "these brethren had fulfilled a prophecy given by Habakkuk 2468 years before, when he said, 'And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.'" (Hab. 2:2). Not only this, but we are also told that "this thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it." Thus it was that art found its place in the Adventist community.

The artist within a given religious community often serves as a prophetic voice who takes a vision and "makes it plain" for all to see. Since Fitch and Hale, many other artists have served the Adventist community with their artistic gifts. What follows is a brief introduction to the works of some of these individuals.

Plate 1 — Charles Fitch and Apollos Hale, *A Chronological Chart of the Visions of Daniel & John, 1842. Lithograph and paint on cloth. 44" x 55". Courtesy of James R Nix*

COMMENTS:
RICHARD E. KUYKENDALL

PHOTOGRAPHY:
JERI GALLEMORE
RUBEN WHITTEMORE

Adventist Heritage would like to thank the Loma Linda University Department of Archives and Special Collections which provided materials for this article.





Plate 2—Samuel W. Rhodes, *A Pictorial Illustration of the Visions of Daniel & John and Their Chronology*, 1850. Lithograph and paint on cloth. 30 1/2" x 43 1/2". Published by Otis Nichols. Courtesy of Loma Linda University Libraries Heritage Room.

Samuel W. Rhodes, a one time Millerite evangelist and member of the publishing committee of the *Advent Review*, was the designer of the first prophetic chart done by a Sabbatarian Adventist. As can be seen, his chart was clearly done in the tradition of Fitch and Hale's earlier work.



Plate 3—Unknown, *Portrait of William Miller*, Mid 19th Century. Oil on canvas. 18 1/2" x 23". Courtesy of James R. Nix.

This portrait of the founder of Adventism in America by an unknown artist was done from life and was owned by Miller himself. In the collection of *Adventist Heritage* Assistant Editor James R. Nix, it is one of the few original portraits of Miller in existence.

Plate 4 — Uriah Smith, *The Law of God Illustrated*, 1852. Woodcut. 4 1/4" × 4 1/2". Illustration taken from *The Advent Review and Sabbath Herald*, March 23, 1952, p. 110.

In *The Advent Review and Sabbath Herald* of March 23, 1852 there was an article written by Newell Mead entitled, "The Law of God Illustrated." This article was the first published by sabbath keeping Adventists which included actual illustrations. In this case the illustrations were three woodcuts done by Uriah Smith — one of Adventism's first regular contributing artists. Smith was also a poet, author, editor, theologian, administrator and inventor.

Plate 5 — Unknown, *The Way of Life: From Paradise Lost to Paradise Restored*, 1876. Print on paper from engraved original. 18 1/4" × 22". Copyright 1876 by James White. Courtesy of Loma Linda University Libraries Heritage Room.

This piece, copyrighted in 1876 by James White, was based on an earlier sketch by M. G. Kellogg. White noted in the December 14, 1876 issue of the *Review and Herald* that the 5,000 copies printed in its first edition had been sold and that a second edition of 20,000 copies was to be available with an accompanying book at \$1.00. Later in 1883, Mrs. Ellen G. White modified both the picture and its caption. While the picture now put the cross in the foreground leaving the law virtually unseen, the caption was changed to read, "Christ, the Way of Life."



JESUS IS COMING AGAIN.



Plate 6 — William W. Simpson, *The Beasts of Daniel and the Revelation, Early 1900's*. Mixed media.

Simpson was both an innovative Adventist artist and evangelist. In the early 1900's Mrs. White personally presented him to the church as a model evangelist. Unfortunately, Simpson died in 1907 at the age of thirty-five.

Plate 7 — C. Maybell, *Walking in the Same Footsteps — History Repeats Itself, 1909*. Illustration taken from the *Signs of the Times*, February 24, 1909, cover.

Using the political cartoon genre, C. Maybell waged a war in illustrations against modernism's eroding effects on conservative Christianity. Unfortunately, nothing is known of this artist—not even his first name. Though his numerous illustrations can be found in the *Signs of the Times* over a ten year period, neither the Pacific Press nor the General Conference Archives can provide any information about this effective communicator.



"WHEN THOU PASSEST THROUGH THE
WATERS, I WILL BE WITH THEE;
AND THROUGH THE RIVERS, THEY
SHALL NOT OVERFLOW THEE" ISA. 43:2

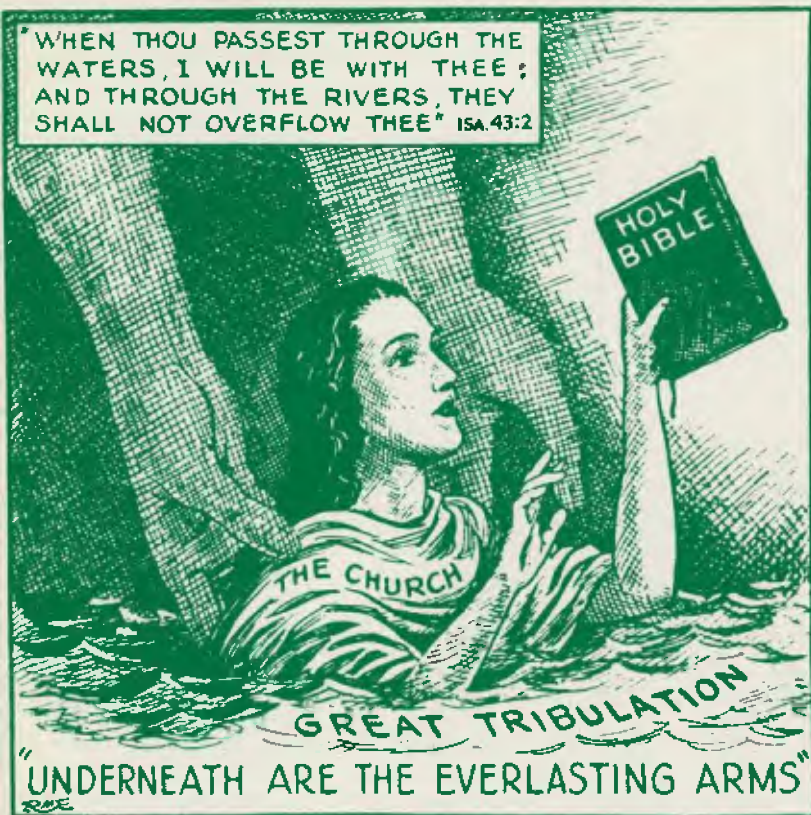


Plate 8—Robert M. Eldridge, *Underneath are the Everlasting Arms*, 1937. Illustration taken from *The Sabbath School Worker*, May, 1937, p. 17.

In the tradition of such illustrators as C. Maybell and T. K. Martin, Robert Eldridge used his artistic abilities to teach Bible truths to a whole generation of Adventists. His illustrations literally dominated the pages of the *Sabbath School Worker* for well over a decade.



Plates 9 & 10—
Russell Harlan, *Abraham and Isaac Kneeling at the Altar*, 1953. Opaque watercolor on paper. 7 1/8" × 10". Courtesy of Review and Herald Publishing Association.

Harry Anderson,
The Consultation, 1952. Opaque watercolor on paper. 21 1/2" × 29 1/2". Courtesy of Loma Linda University School of Medicine.

Both Harry Anderson and Russell Harlan have devoted many years of service to the church. Their work has been to illustrate Bible truths in such a way that all can understand. Their blend of realism, drama and emotion has been able to convey spiritual lessons where words would have fallen short.



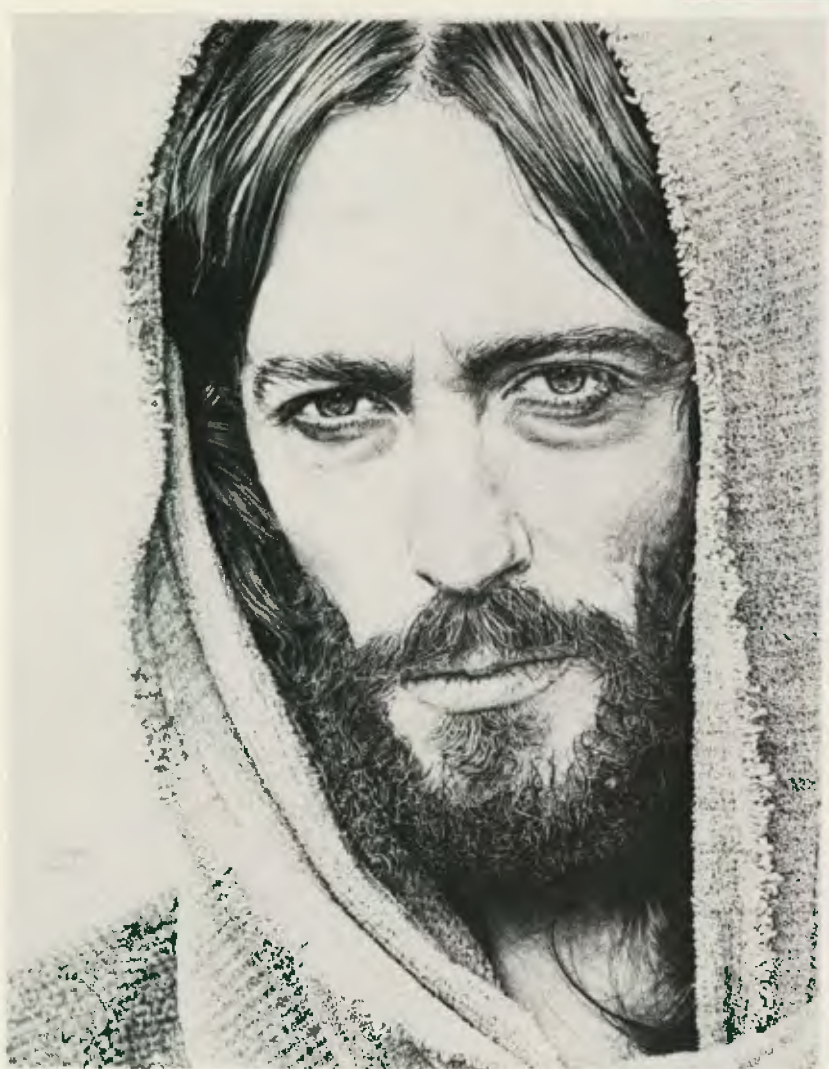


Plate 11 — Douglas Hackleman, Portrait of Christ, 1976. Graphite on paper. 22" × 27". Courtesy of the artist.

Douglas Hackleman, in this piece shows a masterful ability to depict detail in such a way that no disproportion distracts the viewer from the emotion that is being portrayed in Christ's penetrating look.

Plate 12 — Alan Collins, The Good Samaritan, 1978. Indiana limestone. Figures are larger than lifesize.

Loma Linda University's Alan Collins has made stone come alive and powerfully translated the meaning of Jesus' parable of the Good Samaritan into contemporary terms. The bare-chested "Samaritan" with the physical features of a black man or a Polynesian, appears in marked contrast to the opulently robed figures of the theologian and academician.

Plate 13 — Elfred Lee, Mother and Child, 1978. Oil on canvas board. 18" × 24". Courtesy of Review and Herald Publishing Association.

Elfred Lee is one of the few young Adventist artists who still paints in the tradition of Anderson and Harlan. Having a style that is both sensitive and illustrative, his work has appeared in many of the denomination's publications.





Plate 14 — Domenico Mazzone, Sculpture of Ellen White, 1981. Terra-cotta. 7" x 9 1/2" x 11 1/2". Courtesy of Loma Linda University Libraries Heritage Room.

This piece is the first known three dimensional sculpture of Ellen White ever done by a professional artist.



Plate 15 — Roxanne Johnson, You Lay Me Bare Upon My Cross, 1982. Etching. 11" x 11". Courtesy of the artist.

Roxanne Johnson, a young Adventist artist living in Southern California, has in this etching not only depicted another crucifixion scene — she has given us Jesus the man. We see here not merely a divine being awaiting his demise in hope of eternal bliss, but a fellow human being suffering and yet somehow at peace.



ADVENTIST ART

AN EXPRESSION OF SPIRITUAL CREATIVITY

While traditional, illustrative art has always been appreciated and encouraged in the Seventh-day Adventist church, it was not until the middle of this century that Adventist art students were formally introduced to "non-utilitarian" art in its modern expressions. This was for the most part due to the efforts of three individuals: Mabel Bartlett, Ph.D. (1899-), Professor of Art at Atlantic Union College on the east coast; Chloe Sofsky (1907-1970), Professor of Art at Loma Linda University on the west coast; and Irvin Althage (1917-), Professor of Art at Andrews University in the midwest.

We are indebted to Bartlett, Sofsky, and Althage for the legacy they have left Seventh-day Adventist artists. Their precedent-setting work provided strong encouragement and inspiration for a new generation of creative and innovative individuals who, for several years, have been experimenting with new art forms.

The following art works have been produced by Seventh-day Adventist artists from across the United States and Canada. They represent a wide variety of styles and influences.



Plate 16 — *Chloe Sofsky, Autumn Fantasy, 1952. Water color on paper. 17" × 23". Courtesy of Loma Linda University Art Department.*

Sofsky, in this piece has created for us a kind of "natural still life." The way she has arranged various objects found in nature contributes to the abstract element in this painting as well as its mood of fantasy.

Plates 17 & 18 — Irvin Althage, Barabbas, Pilate, a Roman Soldier and Jesus, ca. 1960. Oil on canvas. 24 1/2" x 35". Courtesy of the artist.

Greg Constantine, When He Cometh, 1975. Oil on canvas. 53" x 65". Courtesy of Loma Linda University Library.

Whereas Althage here depicts Jesus as an alienated human—subject to man and earthly powers, Constantine portrays a triumphant Christ who has risen above the problems of this world. Beyond this, it is interesting to note the differences in these two artists' styles. Althage, being influenced by German Expressionism is able to depict the tragic nature of this scene not only by what he paints but also by the way he paints it. The very style of expressionism easily conveys the emotions related to tragedy, impotence and alienation. Constantine, however, in the tradition of Pop Art presents us with a twentieth century image of Christ—portraying Him as if He were appearing on television.

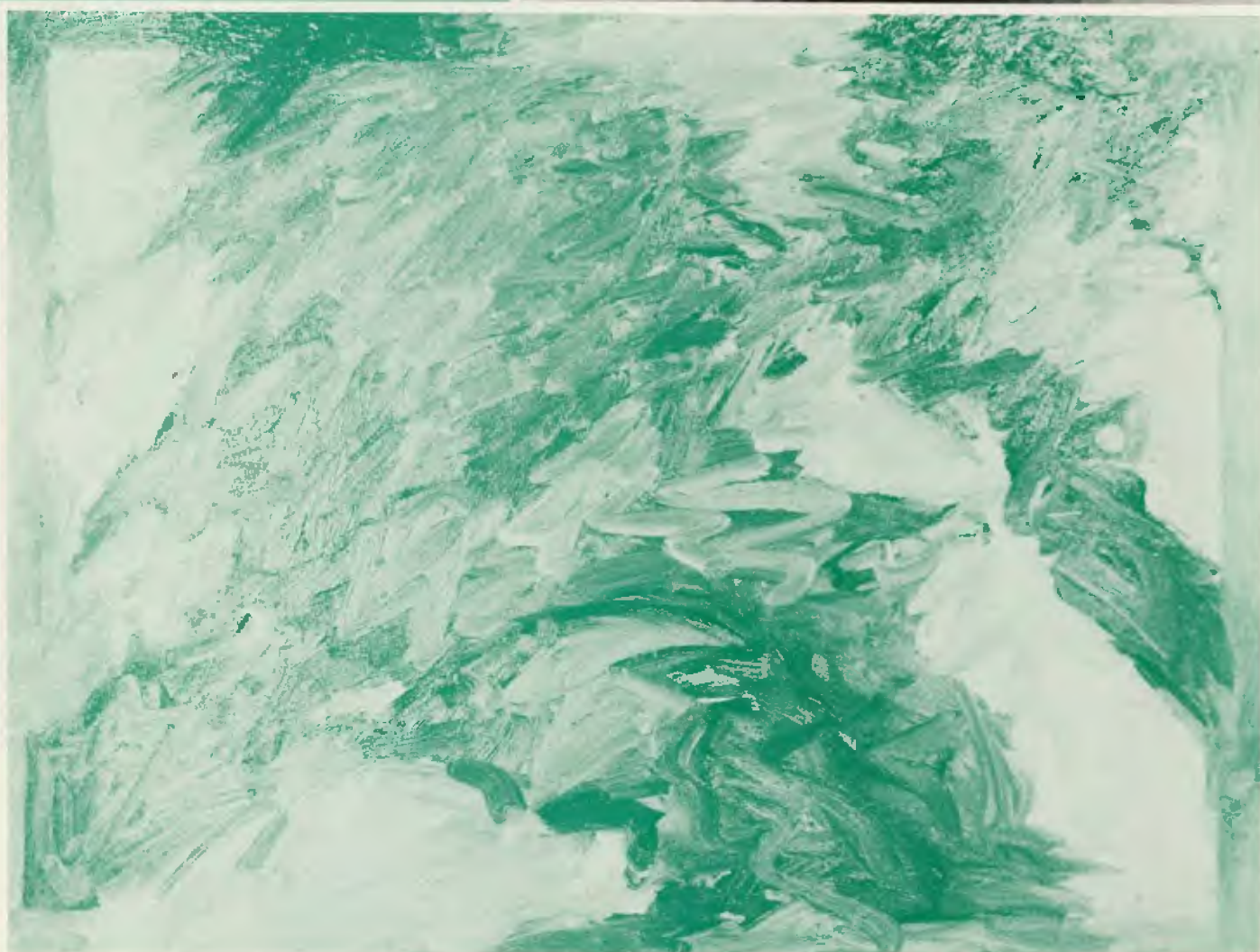
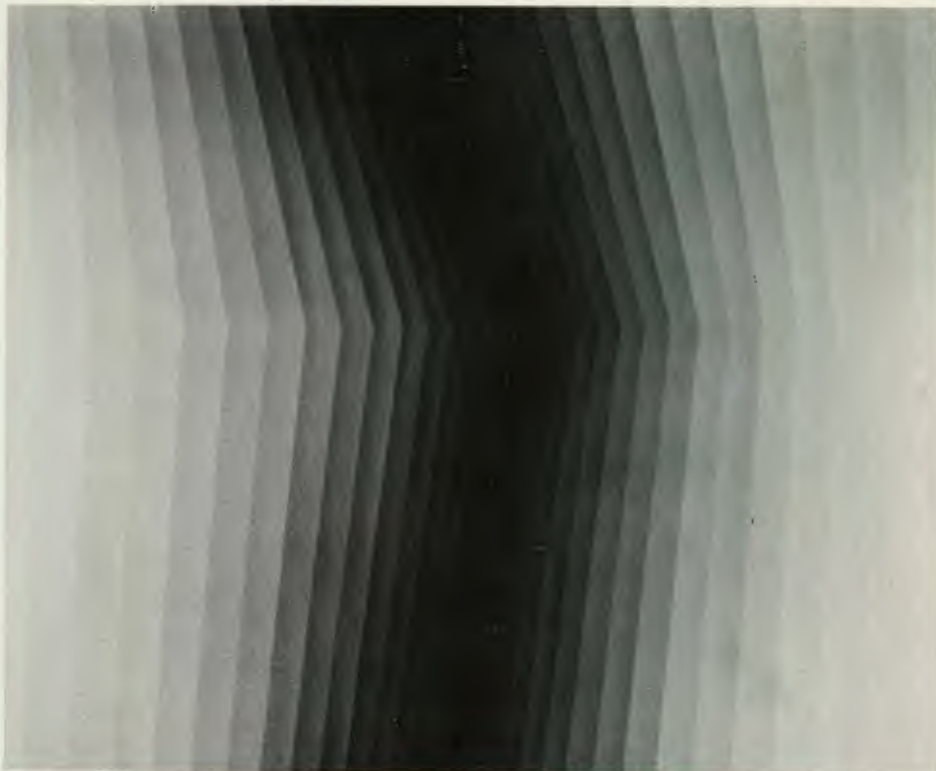


*Plate 19 — Theo Smith, Zermelo's Dream, 1971. Acrylic on canvas. 72" × 87".
Courtesy of the artist.*

Theo Smith's work shows an intense concern for precision. In this piece, Smith displays a spectrum of gradations between black and white.

*Plate 20 — Jorgen Henriksen, Jubilation #2, 1979. Oil on canvas. 30" × 39".
Courtesy of Donald and Ursula Shasky.*

Without ever having to depict an objective image, Jorgen Henriksen is able to make the viewer sense an emotion such as "jubilation" through the freedom of movement in his piece.



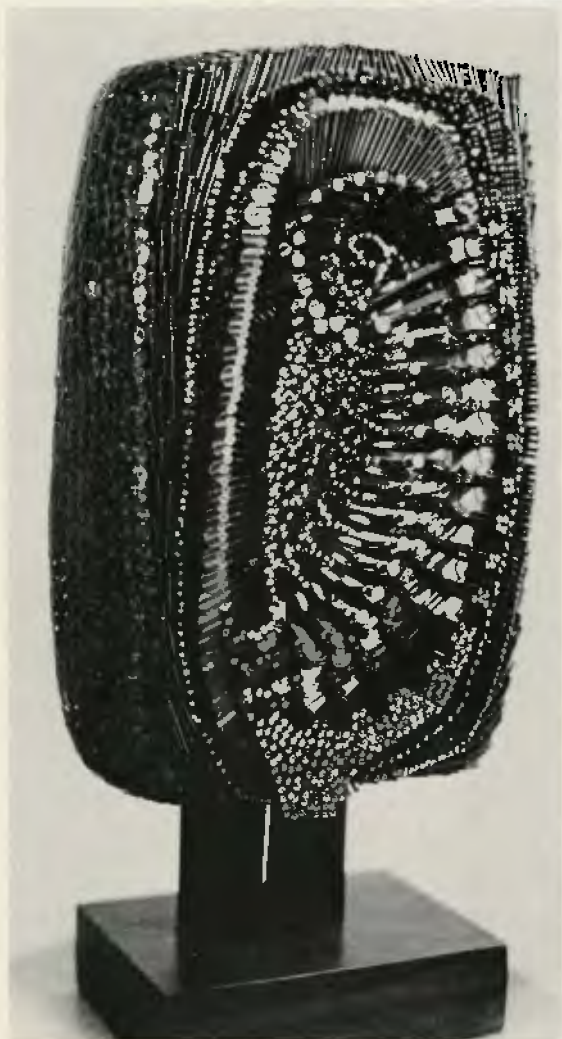


*Plate 21 — John Hoyt, **The Stone Angel**, 1983. Oil and alkyd on canvas. 26 1/4" × 34".
Courtesy of the artist.*

John Hoyt creates a dreamlike atmosphere in this piece while rendering himself (shown in the foreground) and the other elements of his work realistically. Thus, this painting can be considered surrealistic rather than realistic.

*Plate 22 — Robert Seyle, **Nail Relief #159**, 1984. Mixed media. Courtesy of the artist.*

Seyle shows in his work a deep concern for design. Note the way in which he has driven hundreds of nails in a piece of wood in order to create intricate patterns.



CHRISTOLOGY & ATONEMENT IN EARLY ADVENTISM

NORMAN H. YOUNG

Christology refers primarily to the doctrine of the incarnation. It is concerned with the way in which it can be affirmed that divinity was uniquely manifested in the man Jesus of Nazareth. In the fifth century A.D. the Christian Church grappled with two basic models. The first was the Logos-Flesh or Alexandrian model. The essential belief of this school was that in order to understand all the human activities of Jesus as acts of the divine Logos (Word), it was necessary to conceive of the incarnation in terms of the one divine nature incarnate. This view can thus be termed a one-nature Christology and its basic axiom was that only God can restore man to the divine moral image.

In a one-nature Christology the divine Logos is the governing power in the incarnation. The human life of the earthly Jesus is then attributable to the governing divine Logos. Jesus' sinlessness and the efficacy of his death, according to this view, are due solely to the divine nature. Though adherents to a one-nature Christology recognize that only the flesh can die, they maintain that the death of Jesus is not just the death of a man's flesh, but the death of the Logos' flesh.

The second incarnational model that vied with the Alexandrian construction in the fifth century A.D. was the Word-Man or Antiochene model. The concern of this view was that the full humanity of Jesus be given its own distinct place along with his divinity. The position taken by this school is thus a two-nature Christology, and its axiom is that to heal human nature, a full human nature had to be assumed in the incarnation.

This view does not attribute all the activities of the incarnate Christ to the one divine subject as is the case with the Alexandrian school (i.e. a one-nature Christology). When the Christ cries or dies, that is his

human nature; when he heals or performs miracles, that is his divine nature. A two-nature Christology thus attributes the activities of the earthly Jesus to either the divine or human natures whereas the one-nature Christologies refer all activities back to the one divine subject.

The early Adventist believers were opposed to a two-nature Christology and affirmed a one-nature Christology. The major reason for their opposition to a two-nature Christology was their desire to attribute Christ's experience of death unequivocally to his divine and not merely to his human nature. This was also a concern of the fifth century A.D. Alexandrians.

The two fifth century A.D. schools (Alexandrian and Antiochene) accepted the Trinitarian doctrine of Nicaea as their starting point. This doctrine affirmed that the three persons of the Trinity share the same divine essence and therefore the same attributes (eternity, ingenerateness, omniscience, omnipotence, etc.); there is no subordination whatever in the divine economy. The early Adventists had difficulty accepting the Nicene doctrine, and this resulted in a Christology which was quite different from the early church models.

The first tentative Adventist statements concerning Christ's pre-incarnational origins were thoroughly Arian in that the earliest writers conceived of Christ as a heavenly created being. J. M. Stephenson in 1854 was unambiguous, for he stated that Christ "must be a created being; and as such, his life and immortality must depend upon the Father's will, just as much as angels, or redeemed men." Uriah Smith at first (1859, 1865) spoke of Christ as "the first created being."

But the position that Christ was created did not become the accepted view. D. M. Canright gave early expression to what became the usual Seventh-day



One of the earliest representations of the mystery of the Trinity, from the "Dogmatic Sarcophagus" (early 4th century AD). The three persons of the Trinity (bearded figures) take part in the creation of Eve. The Son appears again on the right, as a young man walking with Adam.

Rome: The Vatican Museums

Right An early Christian depiction of Christ as a very human, young "Good Shepherd" (detail from a 3rd century sarcophagus). Rome: Lateran Museum



Above: A little known photograph of Elder and Mrs. Dudley M. Canright. Courtesy General Conference Archives.

THE ADVENT REVIEW, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

VOL. VI.

ROCHESTER, N. Y., THIRD-DAY, NOVEMBER 14, 1854.

No. 14.

THE ATONEMENT.

BY J. M. STEPHENSON.

(Continued.)

To be the *only begotten* Son of God must be understood in a different sense than to be a Son by creation; for in that sense all the creatures he has made are sons. Nor can it refer to his miraculous conception, with the virgin Mary, by the Holy Ghost; because he is represented by this endearing title more than four thousand years before his advent in the village of Bethlehem. Moreover, he is represented as being exalted far above the highest orders of men and angels in his primeval nature. He must therefore be understood as being the Son of God in a much higher sense than any other being. His being the only begotten of the Father supposes that none except him were thus begotten; hence he is, in truth and verity the only begotten Son of God; and as such he must be Divine; that is, be a partaker of the Divine nature. This term expresses his highest, and

ets, nor the apostles apply a higher term to him. The Son of God himself never claimed a higher title. The Jews accused him of blasphemy upon this high claim. John x, 30. This claim their rage to the highest degree. Jo this glorious and dignified character as the true Messiah and Saviour of the great object of faith, and the aut life. John i, 18, 30; vi, 69. In this presented as the glorious object of we Host of heaven. Heb. i, 8. In the the previous verse the Father says, will be to him a Father, and he shall and as has been shown, these passa primeval nature. And in this char- sented as the Creator of the worlds John i, 1-3.

But in the last place, on this point origin of this nature; or in other of the Son of God. It is admitted that the pre-existence, simply cons prove his eternal God-head, nor his Says Watson, a standard writer of

idea of an eternal Son is a self-contradiction. He must, therefore have an origin. But what saith the Scriptures? They speak right to the point. The apostle Paul says, speaking of Christ, "Who is the

horn of every This cannot in Bethlehem s, in connec- revious to that The following o, including all igences, visible whom? Ans. The pronoun dent. "For by in heaven, and le, whether they lities, or powers: for him." Verse arth, visible and nalities, and pow- of created intel- born, i. e., had - said exercise



James M. Stephenson.

From *Historical Waymarks of the Church of God.*

Adventist understanding of Christ's pre-incarnate origin up until the end of the 19th century. In 1867 he denied that Christ was a created being on a level with all other creatures. The pre-existent Christ was a begotten Son derived from the Father, an emanation not a creation. This gave the Son a high status and made him a divine object of worship, but still subordinate to the Father. This was the view presented by most writers including J. H. Waggoner (1883); A. T. Jones (1886), E. J. Waggoner (1889), Uriah Smith (1893), and W. W. Prescott (1896), until the turn of the century.

A good portion of those writers who took the position that the pre-existent Christ was an emanation from the being or substance of God were prepared to say that as such he was equal with God, could be called "God", could be worshipped as God, and possessed, at the Father's good pleasure, everlasting life. All of them, however, asserted that he was not eternal in the same sense that the Father was eternal. The pre-existent Christ derived from the Father, who alone is self-existent, and was made equal to the Father by the Father's volition.

Why did the great majority of the Adventist pioneers renounce the Trinity and the eternity of Christ? They used various arguments against the doctrine of the

Trinity, pointing to its rational absurdity, its papal origins (as they saw it), and its unscriptural nature; but the most frequent argument that they used against the Trinity was that it demanded a two-nature Christology, and this they believed, denied the atonement. If Christ was fully divine and fully human in the one person as the Trinitarians averred, then, said the early Adventists, only his human nature died and the cross provided only a human sacrifice.

The argument went like this: if Christ was the eternal God (which they tended to identify as the Father, a position called "Monarchianism"), then in the incarnation he must have been simultaneously both God and man. This was often understood by the Adventists as meaning that "man" was equivalent to Christ's body and "God" was the soul (very similar to the view of the fourth century heresiarch Apollinarius). Since the eternal God cannot die, only Christ's humanity or body expired on the cross and therefore (according to the Adventist pioneers' understanding of orthodox Trinitarianism) his death was only a human sacrifice and not a divine atonement.

In place of this, early Adventist expositors believed that Christ was divine, but not eternal. As a derived being, though not created, he could die. Transformed

Advent Review

AND SABBATH HERALD.

VOL. XIV.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 10, 1859.

NO. 25.

THE REVIEW AND HERALD.
IS PUBLISHED WEEKLY
AT BATTLE CREEK, MICH.
J. P. KELLOGG, CYRILLUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,
J. H. WAGGONER, R. F. COTTRELL,
and STEPHEN J. PIERCE, } Corresponding
Editors.
TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 Nos.
All communications, orders and remittances for
the REVIEW AND HERALD should be addressed to URIAH
SMITH, Battle Creek, Mich.

BIBLE DOCTRINE OF THE DIVINITY OF CHRIST.

BY D. W. HULL.

The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement. Viewing the atonement as an arbitrary schema (and all must believe it to be so, who view Christ as the only "very and eternal God"), has led to some of the arbitrary conclusions of one or two classes of persons; such as Predestinarianism, Universalism, &c., &c.

The doctrine which we propose to examine, was

"Here is the Patience of the Maluta; Here are they that keep the Commandments of God, and the Faith of Jesus."

human part was the Son, and the divine part was the Father.

We might here add that the orthodox view of God as expressed by them in several "Articles of Faith," is, that "God is without body, parts, passions, centre, circumference, or locality." It would be a very easy matter to prove that such a view is exceedingly skeptical, if not atheistical in its nature. It certainly appears that such a God must be entirely devoid of an existence.

The many scriptures opposed to this view, ought it would seem, to forever settle the matter. Adam and Eve heard the voice of the Lord walking; Gen. iii, 8. By turning to Ex. xxxiii, 20-23, the reader will observe that the Lord does not try to personate (if the term is allowable); but says he, "Thou canst not see my face." If ever the Lord would correct an error, and deny his personality, however, tell him that he should not see his face because he had no face; but tells him that no man shall see him and live, which would imply that he was a personage, having body and parts. "And the Lord said, Behold there is a place by me." So he had a circumference, had he not? "And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen." In Acts vii, 55, 56, Stephen, while looking in-

of God, and Jesus God," and said, Be- and the Son of said of God. This a right hand. The eing created in the the matter forever v, 1; ix, 6.

with the opposite s will candidly in- messages claimed by

child is born, unto ment shall be up- ne shall be called- ity God, the Ev- once." upon the expres- lusting Father." ed, then the in- but as we read were Almighty, operate with the Father, there is no doubt that vi may be used- uld not be un- power, though is greater than

we find that al- ve was God, he be some thing- t they had be- and with God, me, and justi- cange: "Is it ve are going?" this passage resent. s, the reader proper place I shall attempt to show that Christ edly call- t Matt. i, 23. "Behold a Virgin shall be with- and in Gen. child and shall bring forth a son, and they shall

xxxii, 80, has reference to an angel: "And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved."

We now come to the term "Everlasting Father." We reply that as Christ is to continue everlastingly, the name is very appropriate; at least there is nothing in the term which would make him (to use the expressive language of our opponents) "very and eternal God."

If the reader will turn to the passage under consideration, he will find that this being is *born* but if I understand our opponents rightly, the divine part (the Godhead, as they term it) was *born*. Whatever part may have been born, it is the "Mighty God, Everlasting Father," &c. I would not here be understood as denying the pre-existence of Christ; but I believe that Christ became a child; for we read that the child grew and waxed strong in spirit" (Luke ii, 40); which would imply that there was a time when he was not strong in spirit.

Our opponents find it difficult in attempting to reconcile this matter, to show how the Father developed himself so slowly. There must have been a season when there was no God, or else God must have divided himself, and administered portions of himself to the child, as its reasoning faculties became developed. They settle this matter however, by telling us, great is the mystery of godliness: God was manifest in the flesh, &c.

As considerable capital is made out of this passage, taking only enough to destroy its meaning, we will quote the whole of it. I Tim. iii, 16: "And without controversy, great is the mystery of godliness; God was manifest (or manifested, manifested, preached unto the Gentiles, believed on in the world, received up into glory." The remarks made upon the passage in Isaiah will apply with equal force here.

But we are led to believe that there never was a person in whom the Father manifested himself, more than in his Son. "The Word was made flesh and dwelt among us," says John; and this is undoubtedly the same Word which was in the beginning with God, and which was God. John i, 1. Why was the Word called God? Read the third verse. "All things were made by him, and without him was not anything made, that was made." As Christ has always been known to co-operate with the Father, there is no doubt that through his agency the worlds were formed. See Col. i, 15, 16; Heb. i, 2; with which compare Gen. i, 26.

But the objector urges that God was manifested in the flesh, and is therefore incapable of suffering or being compared with humanity in any way. We will only remark that if God was the divine part of Jesus, and his humanity the other part, the world was three days without a God; for Peter tells us [1 Pet. iii, 18] that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit." If it was none other than the Father manifested in the flesh; it was the same which was put to death in the flesh. But enough on this point. In a proper place I shall attempt to show that Christ did positively die—soul and body.

and in Gen. child and shall bring forth a son, and they shall

through a mysterious metamorphosis into human existence, he remained during the incarnation the one and the same divine being that he was when in heaven.

This unitary being died on the cross and provided, therefore, a divine atonement. The Christology of the early Adventist theologians was clearly of a one-nature type and their purpose in denouncing a two-nature Christology was because they believed that only a one-nature Christology preserved the divine character of Christ's death as an atonement.

Expressions in opposition to a two-nature Christology in the writings of the pioneer Adventists were frequent and unequivocal. J. M. Stephenson, one of the earliest and most influential expositors, was adamant that Christ was not a "duplex entity," both immortal and mortal at the same time. The incarnate Christ had "but one nature and personality." Christ was not divine and human at the same time; in the incarnation he moved from a divine state to a human condition, but maintained the unity of his person in the transformation. The continuity of personhood in the shift from earthly body to resurrected body was cited by Stephenson as an analogy.

Soon after Stephenson's article in the *Review and Herald* (1854) D. W. Hull wrote in the same journal, in

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

VOL. XIX.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 10, 1867.

NO. 13.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY
The Seventh-day Adventist Publishing Association
J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.
Office Address, J. M. ALDRICH, Battle Creek, Michigan. '68

TO THE READERS.—Original articles, written for this paper, are signed by SMALL CAPITALS; collections, in Italics.

THE SON.

BY ELD. H. C. BLANCHARD.

TEXT. "Though he were a Son, yet learned he obedience unto all them that obey him."

The above words were spoken by the angel addressed to the Hebrews. But it is exclusively for their benefit: it is for ours we might understand the plan of salvation embrace the gospel and be eternally saved.

eighteen hundred years old; others that he is the very and eternal God, the second person in the trinity. This last view is by far the most widely entertained among religious denominations. We are disposed to think that the truth lies between these views.

That Christ is more than a mere man, is evident from many passages of Scripture. Peter testifies, "Thou art the Christ, the Son of the living God. Matt. xvi, 16. And Matthew says, he was begotten of the Holy Ghost. Matt. i, 20, margin. Jesus testifies himself that he was before Abraham. John, viii, 58. St. John says he was in the beginning with God. Chap. i, v. 1, 2.

in an examination of the more popular and eternal God." We

beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Be ye of the same mind one toward another. Finally be ye all of one mind." 1 Cor. i, 10; Rom. xii, 16; 1 Pet. iii, 8. "It is true," says one, "that the Scriptures teach a unity of faith among believers; and this is very desirable, but how shall it be accomplished?" Not by drawing up creeds and confessions of faith; for surely this has been sufficiently tried and has proved a miserable failure. Now I conclude that the only way for us to come into this much-desired state, is let. To believe that the Scriptures of the old and new Testaments contain a full and complete revelation of God's will. This primary step toward unity must be taken, or nothing can be accomplished in the direction. 2d. To let our own wills be directed by the will of God. Self, prejudice, and

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ADVENT REVIEW AND SABBATH HERALD.

iii, 23; and that sin is the transgression of the law. 1 John iii, 4; that the wages of sin is death. Rom. vi, 23; also that the law is holy, just, and good. Rom. vii, 12. All this being so, the whole world were a world of fallen creatures must be

it is true" thus so in regard to Christ. If it takes two whole and perfect natures (very God and very man, no per se) to make one Christ; then it follows that very God and very man was slain or sacrificed for us; for, says the apostle, Christ was slain. 1 Cor. v, 7. But no one believes that the very God died. John says, "The Word was made flesh." Chap. i, 14. For what purpose? Paul tells us: "But we see Jesus, who was made a little lower than the angels, for he did suffer of death." Heb. ii, 9. "For verily he took not on him the nature of angels; but the seed of Abraham." Verse 16.

holy law." I reply, then with his Spirit. But there is a negative id be the consequence of not them that are contentious, truth, but obey unrighteousness, tribulation and anguish upon that doeth evil, to the Jew first. And to you who are troubled the Lord Jesus shall be revealed his mighty angels in flaming fire, them that know not God and our Lord Jesus Christ, who shall erasing destruction from the and from the glory of his power. But Jesus is the author of eternal that obey him: (th) glorious ho; in the kingdom, where no sickness can ever reach the dwellers in that god grant that we all may be words of Jesus, "Come, ye blessed, inherit the kingdom prepared for you.

A COMPARISON.

Well, says an objector, Christ's soul did not die. Let us see. "Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul unto death." Isa. liii, 10-12. Says another, "brother's life was not all taken; he certainly did not entirely die; surely there must have been a little spark of which was not extinct. In reply it is written, "In humiliation his judgment was taken away, and who shall declare his generation; for his life is taken from earth." The Son of man gave his life a ransom for all." Acts viii, 33. Matt. xx, 28. Joba x, 11. "The good Shepherd giveth his life for the sheep." What a price has been paid for our redemption! "The amazing love is manifested by our Heavenly Father in the giving of his only Son to die for us! He sent his Son ascending Calvary, weak from the crucifixion, to be nailed to the cross. See him meekly and lowly being driven through his tender feet and causing the most excruciating

We have often thought while on a journey through this world of temporary afflictions, that a forcible comparison might be made between them and an army, on a long, difficult, and marvellous march. It is the custom, where long columns march, to change, alternately, the position of the different divisions, Brigades and Regiments, from the rear each day; those march one day, taking the rear the next. As it is easier to march in front, each soldier receives his proper place, or ahead of his company; but he is not permitted to advance further than his proper place, or ahead of his command. It is easier, 1. where a stream is to be crossed, but a few can pass at once, those in the rear are hindered, and



Joseph H. Waggoner
Courtesy General Conference Archives

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., MARCH 27, 1888.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

S. D. ADVENTISM NOT ORTHODOX.

We have had lying in our drawer several months an article by C. E. Harroun, Jr., clipped from the *Free Methodist*, of Chicago, of Oct. 26, 1887, bearing the title which stands at the head of these lines. It was sent in by a sister, with the request that it be answered. We had thought to notice sometime some of its points, but upon further examination hardly think it would be worth while; for when a person will so persistently misread our position as this writer does, or is possessed with a chronic inability to understand it, it is generally safe enough to leave the intelligent reader to detect the misrepresentation.

It will suffice if we show a sample or two of his misconstruction of our teaching. He accuses us of denying the atonement of Christ, because we deny that Christ made that atonement on the cross. Christ on the cross provided a general sacrifice for the world indiscriminately, of which all may avail themselves who will. But the atonement he makes at the close of his ministry, is not indiscriminately for all the world, but for those who have sought it, and are entitled to it. The popular view that the atonement was made upon the cross, establishes inevitably one of two enormous errors: Universalism, or the most ultra form of the doctrine of election or predestination.

He accuses us of misrepresenting the nature of Christ by applying to him the term "archangel." But does not the Bible so call him? 1 Thess. 4:16; John 5:25. He says: "They tell us Christ is an archangel." We tell them no such thing. We never use the expression "an archangel," which would imply that there are multitudes of archangels, or at least more than one. Our friend needs to learn a little better the definition of words, and consider that there can be but one "archangel," as there can be but one who holds the position of "chief" of the angelic hosts. And he needs to read a little more carefully his Bible, which calls Christ "the archangel," but never "an archangel." And it is in no respect derogatory to Christ to speak of him as the head of all the heavenly hosts.

He scouts the idea that Christ was not possessed of a dual nature while here upon the earth. At the same time he fails to answer the point made by S. D. Adventists, that if his nature can be separated into human and divine, and only the *human* part died, then the world is furnished with only a *human* sacrifice, not a *divine* sacrifice, as we contend.

Because we say that Christ took on him the nature of the seed of Abraham, he accuses us of perverting the scripture, and says: "Adventists do not admit that Christ in his incarnation took on the *seed* of



Uriah Smith

Adventist Heritage Collection

1859, against the idea that Christ was "the very one and eternal God, and, at the *same time*, very man" (italics supplied). J. H. Waggoner in an important series of studies in 1863-64 asserted that the Trinitarian doctrine "supposes that there were two distinct natures in the person of Christ." Nowhere in the sacred oracles could Waggoner find that "there were two distinct natures united for a reason [season?], and separated in death."

A two-nature Christology, understood as "two whole and perfect natures" was ridiculed by H. C. Blanchard (1867) when he described the process of incarnation as follows: "take one man and one God, join them together and you have one Christ." In refuting some accusations made by a C. E. Harroun, Uriah Smith (1888) said that Harroun "scouts [rejects with derision] the idea [of Adventists] that Christ was not possessed of a dual nature while here upon the earth."

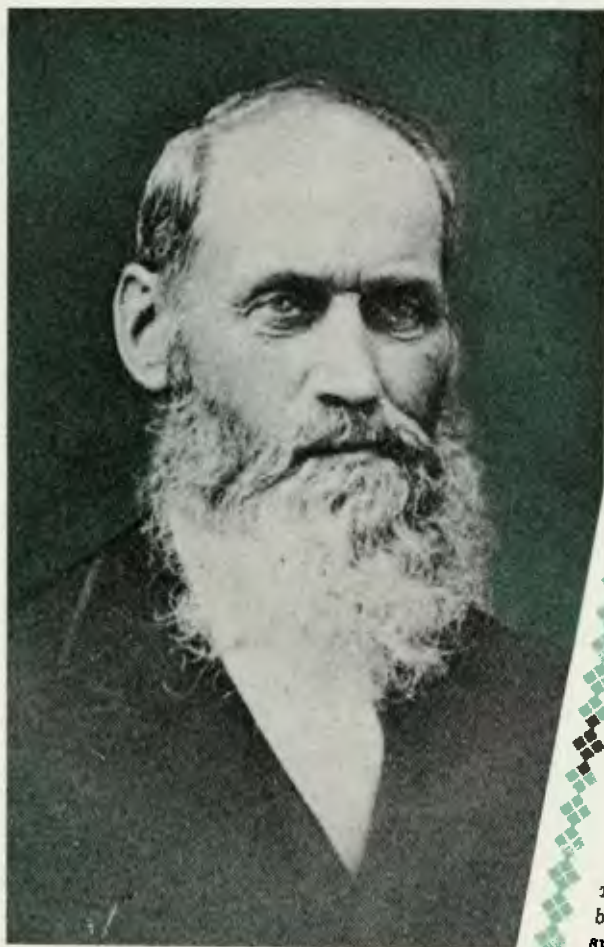
R. F. Cottrell (1869) referred to the "two whole natures—the divinity and the humanity"—as "another invention . . . of which the Bible says nothing." He bitingly characterized the doctrine as the "two whole nature swivel." He regarded it thus because of the ability of its exponents to refer one incident in Christ's life to his humanity and another to his divinity.

The divine Word actually was transformed into flesh, argued D. M. Canright (1867), and did not simply indwell a body for a season. A similar protest was made by A. T. Jones (1886) when he emphasized that the Word was made flesh and did not simply dwell in the body "as it is said, the immortal soul dwells in the body, so that when the body died the Word left it, as it is said the immortal soul at death leaves the body of

man."

In a later series (1878) of articles on the topic of the personality of God, Canright gave a long list of beliefs that Trinitarians must maintain. Canright clearly considered that these Trinitarian ideas were unbiblical. He described the Trinitarian incarnational doctrine in the following way: "divinity and humanity were united, never to be divided (so say the creeds), . . ."

There was then in early Adventist literature on the topic of the incarnation a consistent polemic against a two-nature Christology. The repeated reason given for this rejection was that in a God-Man Christology only the humanity dies, and this for the Adventists, in words quoted by J. N. Loughborough, "can no more appease God than swine's blood."



Roswell F. Cottrell

Courtesy Loma Linda University Archives

When Jesus says, "I and my Father are one," do not add to it *person*, but understand them to be one, as two, three, or any number of Christians are one; for Jesus prayed that his disciples might be one, *EVEN AS HE AND THE FATHER ARE ONE*. Understand that they are in perfect harmony, of one mind and purpose, one in design and one in action; they were one in creating the world, and one in redeeming it. Then when the same divine Son of God says, "My Father is greater than I," you will not make him contradict himself. But if you interpolate *person*, or *being*, you have a contradiction, and are obliged to resort to another invention, the "two whole natures"—the "Divinity and the humanity"—of which the Bible says nothing, to help you out. So when Jesus uses the pronouns I, my, or me, you *guess* that it is sometimes the humanity and sometimes the Divinity that speaks, as best suits the theory you have chosen to defend; thus virtually accusing the Saviour of double-mindedness, if not of double-dealing. Let Jesus and the Bible speak for themselves, and do not add to their words. Should you go into a store owned by a father and his son, and say to the son, I would like to see your father in relation to our business; and he should reply, "I and my father are one; he that hath seen me hath seen my father," you would understand him as speaking figuratively. You would not go away and report that the son claimed that he and his father were but one person. Christ was in glory *with his Father* before the world was. "And now, O Father, glorify thou me *WITH THINE OWN SELF* with the glory that I *HAD WITH THEE* before the world was." The prayer has been answered. The Son of God is now glorified at his Father's right hand. He has "ascended up where he was before." The two-whole-nature swivel must turn pretty fast in the interpretation of these passages, especially as it is the *Son of Man* that ascended. He was the Son of God before the Father sent him into the world; he became the Son of Man when he was made flesh and dwelt among us; yet he is the same being he was before. How can these things be? They are beyond our sense and reason, but not contrary to them.



Alonzo T. Jones

Courtesy General Conference Archives

In 1871, M. W. Howard wrote an article in the *Review and Herald* titled, "Jesus, Divine and Human." Howard was concerned that the significance of Christ's humanity was being neglected in the discussion about his divinity. He did not state his position on the deity of Christ, for his concern was to emphasize the dual natures—divine and human—in the incarnation. In describing the saving significance of the divine-human union, Howard used language that his Adventist contemporaries were denouncing, for He functioned with a two-nature Christology.

However, the real shift in Adventist incarnational thought of the nineteenth century was not a change from the one-nature Christology of the early writers, but a radically new emphasis on the soteriological significance of the incarnation. In the period

Jesus, Divine and Human.

It is written of the "Captain of our salvation," that "he was made perfect through suffering;" also, that he "hath suffered being tempted," that he might be "able to succor them that are tempted." Heb. 2:18. To Jesus we award all knowledge, and in this we do well; yet may we not, in our zeal for the divine Jesus, be liable to forget the human? He "was tempted in all points like as we are;" this is the human; but it is added, "Yet without sin." Here comes in the divine.

Wherever we see him, the divine and human are so intimately blended that we fail to detect the dividing point. As a man, his knowledge of the workings of mankind came to him, as to ourselves, by their developments; yet it is written that he "needed not that any should testify of man; for he knew what was in man;" and of this he often gave abundant proof, in his intercourse with mankind. M. W. HOWARD.

"AND the Word was made flesh." That Word which was in the beginning; which was with God before the world was, even from the days of eternity,—that Word was made flesh. Mark, it does not say that the Word came and dwelt in a body of flesh, though distinct from it, as it is said the immortal soul dwells in the body, so that when the body died the Word left it, as it is said the immortal soul at death leaves the body of man. It says nothing of the kind. It does say, "The Word was made flesh." John says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." 1 John 1:1. This could not be said if that Word dwelt in a human body, as the immortal soul is said to do; for no man ever saw what is called the immortal soul, much less did any man ever handle one with his hands. If it be said that it was so, and that only the body died, while the real Word left the body and did not die, then what but a human sacrifice was ever made for the sins of the world? No; "The Word was made flesh," "for the suffering of death." Heb. 2:9. He "poured out his soul unto death;" "Thou shalt make his soul an offering for sin." Isa. 53:10, 12. "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. "The Word was made flesh." The Word of God died. And we have a *divine* sacrifice for sin. "Whoever believeth on him shall not perish;" for "He is able also to save them to the uttermost that come unto God by him, seeing he ever *liveth* to make intercession for them." Heb. 7:25.

"As many as received him, to them gave he power to become the sons of God." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2. Thanks be unto God for his unspeakable gift. A. T. J.



Ellet J. Waggoner Courtesy General Conference Archives

immediately after 1888, E. J. Waggoner made the presence of divinity in human flesh rather than the cross the great saving event. Prior to 1888 the stress had been on the transformation of the divine Word into human existence in order to provide a divine atonement. Waggoner put the stress not on the divine transformed into flesh to die a perfect atonement, but the divine dwelling *in* flesh to live a perfect human life.

Waggoner did not break with the early Adventist understanding of Christ's deity, for he accepted that Christ proceeded from the Father in the remote past, and thus, since he had a beginning, was subordinate to the Father. However, as begotten, the Son partook of the Father's "divine substance" (Waggoner's term), and by the Father's pleasure was equal with the Father.

Waggoner's real desire was not to establish Christ's full deity in some Trinitarian form, but to emphasize the indwelling of the divine Word in all his power within sinful flesh. The humanity that Christ took was a humanity with all the sinful tendencies of the flesh, but "his humanity only veiled his divine nature, which was more than able to successfully resist" the pull towards sin.

Because the indwelling divinity was the controlling factor in the incarnation, Waggoner boldly asserted that Christ could not sin. To ask whether Christ could sin was, according to him, the same as asking, "can God sin?" The very "object of that mysterious union of divinity with humanity was to demonstrate the power of God over sin." Waggoner's insistence that the divine nature was the governing and triumphant principle in the incarnation was reminiscent of the one-nature Christology of the fifth century Alexandrians. Like them,

Waggoner attributed all the activities of the earthly Christ to the power of the one divine nature: "it was 'the fullness of the Godhead bodily' dwelling in him, and not his human flesh, that did the works" (1903).

Although Waggoner could say, like earlier Adventists, that Christ must be divine if his death was to be more than a human sacrifice, his real concern, as with the Alexandrians, was the triumph of divinity over the frailties of the flesh. "He never ceased to be God, and therefore he did not sin. He demonstrated in his own person the power of divinity to prevail against the power of Satan working through human weakness" (1890). The fifth century Alexandrian Cyril, had said the same: the Logos "made the human soul his own, thus making it victorious over sin, colouring it, as it were, with the dye of the steadfastness and immutability of his own nature."

Waggoner then was clearly an heir to the Alexandrian tradition of the one divine nature united to human flesh in order to triumph over human sin and corruption. Just as the Alexandrians had taught that the Logos' victory in the flesh was "so that Christ may transmit this condition to the whole of humanity by participation," so Waggoner also declared that the Word descended to the level of sinful man, "in order that he might exalt man to his own spotless purity."

Unlike the two-nature Christology of modern Adventism, the majority of the early Seventh-day Adventist writers worked within the one-nature model of the Alexandrian Fathers. There were two distinct phases: up to 1888 the emphasis was on the divine Word's metamorphosis into humanity, so that the death on Calvary might be a divine and not merely a human sacrifice. However, after 1888, the major concern was to present the divine power as the energizing cause of Christ's triumph over human sin, a divine power now available to mankind.

The post 1888 emphasis did not deny the earlier concern for a divine sacrifice; nor did it really challenge the view concerning Christ's finite generation from the Father. Furthermore, the post 1888 teaching of Waggoner remained in the same one-nature Christology of his predecessors. Wherein then did Waggoner's Christology differ from the previous Adventist position? Waggoner's departure was in his stress on the soteriological significance of the Word's union with sinful flesh.

Waggoner's emphasis on the Word indwelling man to overcome the flesh had appeared in some earlier sources (for example, his own father, J. H. Waggoner), but the degree of Waggoner's emphasis was unparalleled in Adventist sources before 1888. Waggoner himself did not push his incarnational theology until 1889. The place he gave to the human flesh as the vehicle and object of the indwelling Word's saving power no doubt helped Adventists move toward a two-nature Christology. However, Waggoner himself spoke of the divine Word as the sole governing subject in the incarnation, which puts him within the one-nature Christological heritage of the fifth century A.D. Alexandrian Fathers.

The Signs of the Times.

"Can ye not discern the signs of the times?"

E. J. WAGGONER, ALLENZO T. JONES, S. N. HARKELL, J. H. WAGGONER, EDITORS. SPECIAL CONTRIBUTORS, M. C. WILCOX, G. C. TENNEY.

OAKLAND, CAL., SECOND-DAY, APRIL 3, 1889.

HOLDING THE TRUTH IN UNRIGHT-EOUSNESS.

ROMANS 1:18.

"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

God is love; yet "he reserveth wrath for his enemies." The gospel of Jesus Christ is a gospel of peace and love; but all who reject it will be "punished with everlasting destruction." 2 Thessa. 1:8. Not only so, but the gospel itself reveals not only the righteousness of God, but also the wrath of God against those who spurn that righteousness. Said Christ: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. The wrath of God, which is revealed against unrighteousness, is not a light thing. "In his favor is life;" consequently in his wrath there must be death. So we read that those upon whom the wrath of God abides, "shall not see life." John 3:36.

God is "of purer eyes than to behold iniquity." Sin is foreign to his nature, and cannot be tolerated. But the punishment meted out to the wicked will not be solely because of their personal sins, that is, not simply because they themselves are wicked, but because by their wickedness they have hindered others from being good. Sin is contagious. It is not only a blood disease, making corrupt every part of the individual in whom it has a place, but it affects all who come in contact with the one so diseased. Says the wise man: "One sinner destroyeth much good." Eccl. 9:18.

An erroneous opinion generally prevails in regard to the expression, "who hold the truth in unrighteousness." It is usually regarded as applying to wicked men who have the true doctrines of the Bible, but do not practice them; but this is not the idea. The word here rendered "hold" means, primarily, to hold back, withhold, check, restrain, hold down. It implies more than simple possession; it conveys the idea of shutting up in prison, restraining the liberty, or crushing out. The Vulgate translates, to hold off, keep back, detain. The idea is that the unrighteousness of men prevents the spread of the truth. Wickedness hedges up the way of truth.

A good illustration of this is seen in the case of Jesus at Nazareth. When he first spoke to the people, their hearts responded, and they were forced to acknowledge the truth. But soon envy, jealousy, and evil passions assumed control, and drove out the good impressions that had been made. Then they began to say, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?" Their thought was, "What can this man tell us? we knew him when he was a boy." And then the record says: "And he did not many mighty works there because of their unbelief." Matt. 13:58. They might have received wonderful blessings, but they would not. They most effectually held, or shut up, the truth by their unrighteousness.

It is utterly impossible that a man should long possess the truth while pursuing an unrighteous course. Indeed, we may say that it is impossible that he should have the truth at all, while living in the commission of deliberate sin. For Christ is the truth, and the whole truth; whosoever has not Christ, has not the truth; and the man who lives

an ungodly life has not Christ. It may be said that an ungodly man may possess a correct theory of truth. That is so, but a theory will not save him, neither will a mere theory advance the cause of truth. The truth which makes free is the truth as it is in Jesus.

The word of God unimpeded will grow and multiply. It will enlarge the one who has it. It must manifest itself. Said the prophet Jeremiah: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9. But if the prophet had persisted in his first intention, and had refused to speak, that word which was as a burning fire shut up in him, would soon have gone out. The word of God is like a fire; but if a fire is confined, and not given vent, it will soon go out.

"Therefore we ought to say the more earnest heed to the words which we have heard, lest at any time we should let them slip." Heb. 2:1. The margin has it, "run out as leaking vessels." This shows that it is a wrong view of Rom. 1:18 which makes it teach that a man may possess the truth of God, and still be an ungodly man. He may have the truth, and may have been set free by it; but if he fails to give earnest heed to it, he will soon lose it all. The man who doesn't give heed to the truth which he knows, will soon lose it. He may retain a mental conception of the theory of the truth, but he can no more be said to be holding the truth than a man who has an articulated skeleton can be said to be holding a man.

That the idea that we have presented is the one that was in the mind of the apostle, is still further evident from what follows, namely, that the heathen once knew God, but lost that knowledge because they did not act in harmony with it. And when the truth has once leaked out of the heart, that person is an agent, it may be unconsciously, in the hands of Satan, to prevent some other one from receiving it. For "in man liveth to himself." w.

THE DIVINITY OF CHRIST.

(Continued.)

The fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. As Son of God, he must partake of the nature of God. "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. Life and immortality are imparted to the faithful followers of God, but Christ alone shares with the Father the power to impart life. He has "life in himself," that is, he is able to perpetuate his own existence. This is shown by his own words when, showing the voluntary nature of his sacrifice for man, he said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10:17, 18.

That Christ is divine is shown by the fact that he receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that "when he bringeth in the first-born into the world, he saith, And let all the angels worship him." Heb. 1:6. If he is to receive worship from angels, it follows as a matter of course that he should receive worship from men; and we find that even while here on earth, in the likeness of man, he received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father:—

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they "changed the truth of God into a lie, and worshipped and served the creature more than the

Creator." Rom. 1:25. It matters not what the position of a creature may be, whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshipped, and since Christ may be worshipped, Christ is God. So say the Scriptures of truth.

It is hardly necessary, with all this array of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men claim that Christ had no existence prior to his birth at the Virgin Mary. Three texts only will be quoted here to disprove this theory, but texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus, on the night of his betrayal. He said: "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17:5. We don't know what could be plainer, unless it is the statement that he made the world. John says that "all things were made by him, and without him was not anything made that was made." John 1:3.

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah, in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. He who would dispute the pre-existence of Christ, in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so.

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so "it pleased the Father that in him should all fulness dwell." Col. 1:19.

Some have difficulty in reconciling Christ's statement in John 14:28, "My Father is greater than I," with the idea that he is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ's divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ's own speech, for it is most positively declared, as we have seen, that he is divine. There are two facts which are amply sufficient to account for Christ's statement recorded in John 14:28. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also personally had a beginning, while Christ's statement is emphatically true in view of the position which Christ had assumed. He "emptied himself, taking the form of a servant, being made in the likeness of men." Phil. 2:7, Revised Version. He was "made a little lower than the angels, for the suffering of death." Heb. 2:9. In order to redeem men, he had to come where they were. He did not lay aside his divinity, but he hid aside his glory, and veiled his divinity with humanity. So his statement, "My Father is greater than I," is perfectly consistent with the claim, made by himself as well as by all who wrote of him, that he was and is God.

(To be continued.)

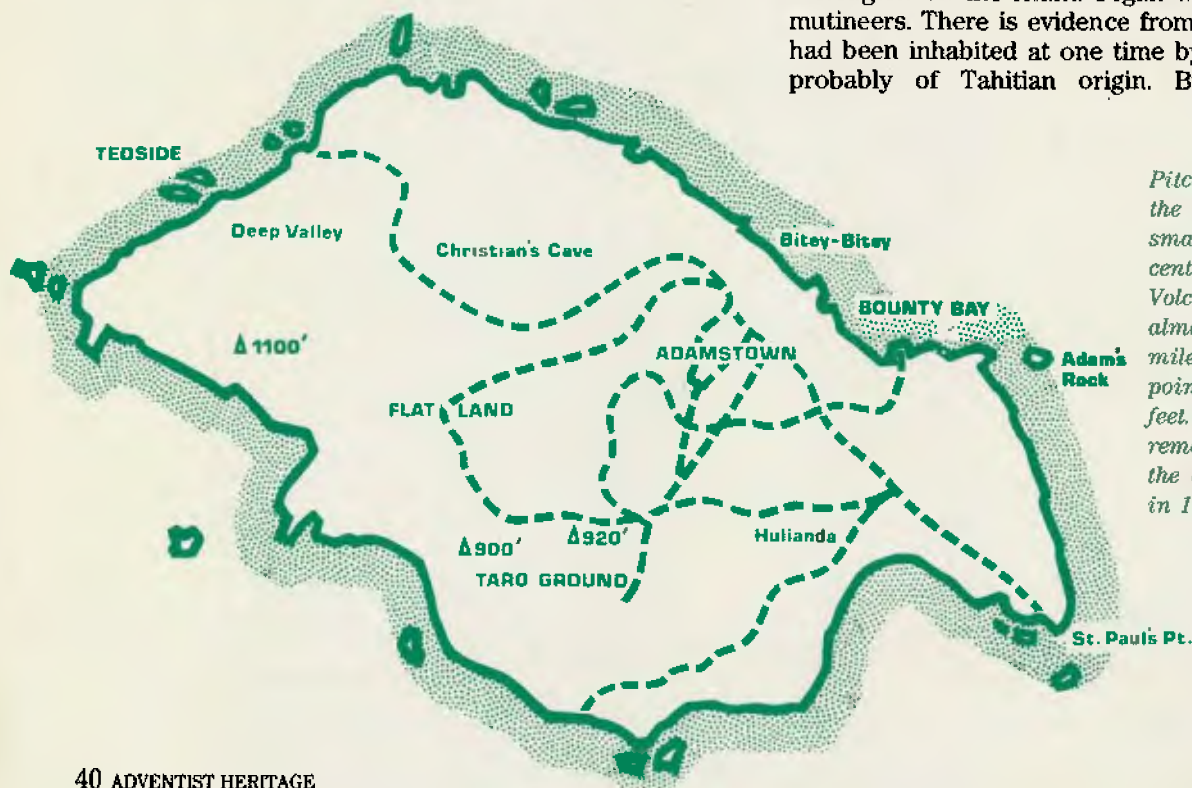
The next General Assembly of the Presbyterian Church in the United States will meet May 16, in which the Rev. Dr. Howard Crosby is pastor. The question of organic union is expected to arouse much discussion.



In few places of the world does religion make as interesting reading as it does on Pitcairn Island. Pitcairn religion has all those necessary qualities to arrest the attention of the inquirer and involve him in its drama. The saga of the "Mutiny on the Bounty" has been the subject of countless books, articles and sermons, to the extent that the story has been etched in the minds of most people. There is also mystery, intrigue and surprise in the study of Pitcairn's religion. Unlike other islands of

the Pacific, Christianity came to this island in a most unusual "almost bizarre way"—no missionaries, no evangelists. One man begins reading the Bible and overnight the whole community is Christianized. Most people would have predicted a dire end for the nascent population. "Indeed, the feeling that the Pitcairn Eden was not a logical outcome of the planting of cut-throat mutineers," writes H. L. Shapiro, "was partially responsible for the great interest the civilized world showed in the news of its discovery."

Religion on the island began with the coming of the mutineers. There is evidence from artifacts that Pitcairn had been inhabited at one time by a polynesian people, probably of Tahitian origin. But these must have



Pitcairn, the island refuge of the Bounty mutineers is a small dot in the south-central Pacific ocean. Volcanic in origin, it is almost two miles long and a mile wide, with its highest point reaching some 1100 feet. Discovered in 1767, it remained uninhabited until the arrival of the mutineers in 1790. From H. Ford, Pitcairn.

RELIGION ON PITCAIRN ISLAND

THE FIRST HUNDRED YEARS, 1790-1890

P. HARRY BALLIS

vacated the island some years earlier. In 1790, a group of ten mutineers from the H.M.S. *Bounty*, led by Fletcher Christian and accompanied by six Tahitian men and twelve women, took refuge on Pitcairn. In order to hide their presence and to sever all links with England, they ran the *Bounty* onto a reef and set fire to her on January 22 of the same year. The islanders continued to live in isolation until 1808, when the American sealer *Topaz* called at Pitcairn and discovered the secret of the *Bounty* mutineers. On going ashore, Captain Mayhew Folger discovered that only one of the *Bounty's* crew was still alive, an Englishman by the name of Alexander Smith (who re-named himself John Adams). Before leaving the island, Smith presented Folger with the *Bounty's* azimuth compass and a time piece, possibly to be presented to the British Admiralty as evidence of the discovery. At this time, England was too preoccupied by her struggle with France to become overly concerned with Folger's information. But six years later, in 1814, two of His Majesty's ships, the *Briton* and the *Tagus*, while participating in a search for the American frigate *Essex*, made the chance discovery of the island. Reporting the event, the *Briton's* Captain, Thomas Staines wrote:

I . . . discovered . . . to my greatest astonishment . . . that every individual on the Island spoke very good English. They proved to be descendants of the deluded crew of the *Bounty*, which, from Otaheite, proceeded to the abovementioned island, where the ship was burnt.

But what surprised Staines even more, was

the pious manner in which all those born on the Island have been reared, the correct sense of religion which has been instilled into their young minds by this old man [John Adams].



Mayhew Folger, Captain of the American sealer *Topaz*, who solved the mystery of the *Bounty* when he accidentally called at Pitcairn in 1808. From Sir John Barrow, *The Mutiny of the Bounty*.



The courteous conduct, religious practice, morality and community harmony of the inhabitants of the newly discovered island impressed these chance visitors. Lt. Shillibeer, an officer on board the *Tagus* described his reaction on seeing the islanders say grace before partaking of the food they were given:

I must confess I blushed when I saw nature in its most simple state, offer that tribute of respect to the Omnipotent Creator, which from an education I did not perform, and from society had been taught its necessity. 'Ere they began to eat, on their knees, and with hands uplifted did they implore permission to partake in peace what was set before them, and when they had eaten heartily, resuming their former attitude, offered a fervent prayer of thanksgiving for the indulgence they had just experienced. Our omission of this ceremony did not escape their notice, for Christian asked me whether it was not customary with us also. Here nature was triumphant, for I should do myself an irreparable

Left: Fletcher Christian's Cave — a scoop out of an almost sheer mountainside where the mutiny leader would retire for long periods to reflect on what he had done.

*From Glynn Christian, *Pragile Paradise**

*Right: Captain Beechey's drawing of a village scene on Pitcairn from his "Narrative of a Voyage to the Pacific." Standing on the left is John Adams, who would have been around 35 years old at the time. From *Pacific Discovery*, May-June 1982.*

Negotiating the treacherous landing in Bounty Bay, from the colored drawing by Captain F. W. Beechey (1825).

*From *Pacific Discovery*, May-June 1982.*



injustice, did I not with candour acknowledge, I was both embarrassed and wholly at loss for a sound reply, and evaded this poor fellow's question by drawing his attention to the cow which was looking down the hatchway, and as he had never seen any of the species before, it was a source of mirth and gratification to him.

But the story of how it came about that a group of renegade mutineers should produce such distinguished offspring was not explained until 1825, when Captain F. W. Beechey, in the *Blossom*, which was at that time bound on a voyage of discovery, paid a visit to Pitcairn Island. John Adams told Beechey the story of the mutiny, how some of the mutineers were massacred by the Tahitian men soon after arrival, and that Matthew Quintal, Edward Young, William McCoy and himself managed to save their lives due to a warning from the Tahitian women. On April 20, 1798, McCoy threw himself into the sea from one of the rock faces, after



John Adams who for thirty years was the sole survivor of the mutineers on Pitcairn and patriarch of the colony. He was responsible for the establishment of the Christian religion on the island.

Drawing by Captain Beechey, 1825.



*The church and school house on Pitcairn
(engraving from around 1850).*

Courtesy Roland Rhynus.



Left: The Bounty Bible, one of the few relics salvaged from the ship in 1790. It was used by John Adams to teach and guide the people of the island. Courtesy Roland Rhynus.



*for the Lord's Day morning
Suffor me not o Lord to waste
this Day in Sin or folly
But Let me worship thee with
much Delight teach me to know
more of thee and to Love thee Better
than ever I have Done Before,
that I may be fitter to dwell
in Heaven, where thy worship and
Service are everlasting Amen*

John Adams

*Prayer in the handwriting of John Adams for use on
"the Lord's Day Morning." From Pacific Discovery, May-June 1982.*

distilling a bottle of ardent spirit from Ti tree root. The tragic story continues with the execution of Quintal who had threatened to take the life of Young and Adams. Guilt from this event along with the death of Edward Young, disposed Adams to repent. His reading of the Bible that had been rescued from the *Bounty* commenced the Pitcairn Reformation. The last survivor of the mutineers realized that unless things changed for the better, only total annihilation awaited the island community. He was convinced that only good could come from the reading of his Bible.

Adam's conversion to Christianity could be interpreted as an attempt to make his world comprehensible, and create order out of the chaos created in the decade following the mutiny. To ensure that the colony did not revert to its former godlessness, Adams instituted certain precautionary measures. First, he commenced a compulsory school, where he taught the children as well as the Tahitian women to read and write English, using the Bible as his text book. Second, he instituted a very strict and elaborate Sunday worship program. Beechey wrote,

The Sabbath-day is devoted entirely to prayer, reading, and serious meditation. No boat is allowed to quit the shore, nor any work whatever to be done, cooking excepted, for which preparation is made the preceding evening. I attended their church on this day, and found

the service well conducted; the prayers were read by Adams, and the lessons by John Buffet [who settled on Pitcairn in 1823], the service being preceded by hymns. The greatest devotion was apparent in every individual, and in the children there was a seriousness unknown in the younger part of our communities at home. In the course of the litany they prayed for their sovereign and all the royal family with much apparent loyalty and sincerity. Some family prayers, which were thought appropriate to their particular case, were added to the usual service; and Adams, fearful of leaving out any essential part, read in addition all those prayers which are intended only as substitutes for others. A sermon followed, which was very well delivered by Buffet; and lest any part of it should be forgotten or escape attention, it was read three times. The whole concluded with hymns, which were first sung by the grown people, and afterwards by the children. The service thus performed was very long; but the neat and cleanly appearance of the congregation, the devotion that animated every countenance, the innocence and simplicity of the little children, prevented the attendance from becoming wearisome. In about half an hour afterwards we again assembled to prayers, and at sunset service was repeated; so that with their morning and evening prayers they may be said to have church five times on a Sunday.

Adams succeeded in making himself the figure-head for the whole community—he was the supreme

Below: John Adams' house (1850 engraving). Courtesy Roland Rhyms.





George Hunn Nobbs, successor to John Adams as Pitcairn leader, pastor, teacher, doctor, and recorder until and after emigration of the colony to Norfolk Island in 1856.

Adventist Heritage Collection.

authority, school teacher, priest and father to all. The Pitcairn microcosm ultimately had its focus on him. W. K. Hancock comments that "John Adams solved every problem of society and government by a complete fusion of morals and politics, of Church and state. The good man became one with the good citizen. Society rested on sure Mosaic foundations."

What is also interesting during this period is the cultural adjustments that took place. Since Pitcairn was more like Tahiti in its resources, the women were less at a loss, and for this reason much of the mechanics of living on the island—the underground oven, *Tapa* making, dress styles and meal preparation—was Tahitian in origin. European cultural characteristics were largely evident in the community life, the construction of houses and more particularly in the people's religion. Pitcairn culture, therefore, at this time, consisted of a blend of European and Tahitian elements, in which the latter dominated the practical areas of life, while the European elements dominated the theoretical and social areas. With time, most of the Tahitian elements disappeared altogether.

Two features stand out as worthy of note about the religion of the island community during its formative period. Most prominent is the fact that Pitcairn was established as a theocracy in which John Adams acted

as the principal religious leader of the community. But just as significant is the characteristic that religion somehow permeated the total existence of Pitcairn life. From the earliest records, we get the impression that no activity of the island community, no aspect of life, was considered to lie outside the domain of the sacred. There was no dichotomy between the sacred and the secular, whether it was cultivating the ground, repairing the boats, building houses or any other endeavor which occupied the day—every pursuit was commenced with prayer. Although the Tahitian women made little contribution toward the actual beliefs, there is no doubt that this wholistic outlook on life was compatible with and may have found its roots in their primal worldview.

The second stage in the establishment of Christianity on Pitcairn Island commenced with the passing of John Adams. The death of the last of the *Bounty* mutineers marked the end of an era "begun with mutiny; continued with darkness, oppression and murder; and ended with a model christian community which was to form the text of countless Victorian sermons." But there were other factors, possibly symptoms of a people in transition, that evidence the end of Adams' "Golden Age."

First, a crisis of leadership developed. Buffet had been on the island for nearly six years before Adams' death, and had largely taken over from the aging Adams the teaching and pastoral responsibilities. But four months before Adams died, George Hunn Nobbs, an Irish nobleman with superior education and stronger character than Buffet, attempted to usurp the position of leader on the island. Competition between the two protagonists resulted in splitting the Pitcairn community, as witnessed by the fact that two schools were organized, one conducted by Buffet with an enrollment of eight students, while Nobbs, being much more popular, operated a school with an enrollment of fifteen. While Adams was alive the question of authority was never raised. Nor did anyone have any need for "laws," because the patriarch of the community made all the legal decisions. Now it became necessary to establish laws to guard the rights of the people. At the suggestion of Nobbs, laws were drawn up, covering the areas of murder, theft, adultery, and property rights. No sooner had Adams died, therefore, that "the Serpent began to work in the Garden of Eden."

A second factor influencing the life of the community was the attempt to re-settle the Pitcairners on Tahiti. John Adams, concerned for the future welfare of those dependent on him, was the first to raise the question of re-settlement. He urged Beechey to importune the British Government to send a ship to transport the island community to New South Wales or Van Diemens Land or some other place suitable for building a homeland. No doubt Adams had himself in mind to lead his people to "the promised land." But the wheels of the bureaucratic machine turned slowly, and by 1831, when Captain Waldegrave from H. M. S. *Seringapatam*, arrived to carry out the responsibility of transporting the population to Tahiti, Adams had died, and the

majority of the islanders were content to stay where they were. However, now that a decision had been taken, the government found it hard to change its mind. Eventually all were convinced of the necessity of shifting to Tahiti, where they landed on March 23, 1831. Of the eighty-six people to leave Pitcairn, seventy-nine were born on the island, three were new settlers and only four women were of the original Tahitian stock. Even though the Tahitians gave the newcomers "a beautiful tract of very rich land," and went out of their way to welcome their visitors, the Pitcairners were too race-conscious to be content in their new environment. To them settlement in Tahiti implied assimilation, but it was the Europeans, with whom they rightly belonged, that the Pitcairners wished to be assimilated. This fact, along with the complete divergence between the two races in their attitudes toward sex and religion, made them even more determined to return to their "rock." The experiment to re-locate the Pitcairn islanders, therefore, was a failure from the start. Eventually, they found themselves back on ship on the way to their homeland. G. H. Macmurdo, acting commander of H. M. S. Sloop *Zebra* made the following report to

Major General Bourke, Governor of New South Wales:

I beg to inform you, that although every possible attention and kindness was shewn them by the Queen, the Chiefs and the Tahitians in general, and although every want was amply provided by the Agent appointed to supply them, they became so wretched and melancholy, and pined so much after their Native Island, that, after five months residence here during which period twelve of their number died, the Missionaries with that christian feeling which marks their character, raised a subscription of six hundred and fifty Spanish Dollars, and chartered a vessel which took them to Pitcairn's Island in September last [2 September 1831].

All together, seventeen people died from this misguided attempt at re-settlement.

A year after their return, Captain Freemantle of H. M. S. *Challenger*, remarked that the community had "much altered for the worse." The Arcadian innocence, simplicity and religious devotion characteristic of the previous decades, had now been lost. Without an acknowledged leader, and with the loss of the oldest and most respected members of the community,

Carol Christian and Margaret Young at the grave of John Adams who became a "Mr" in death. Photo by Tom Christian.





Above Thursday October Christian, son of mutiny leader Fletcher Christian and his Tahitian wife Isabella. He changed his name to "Friday" when the Pitcairners discovered that they were a day out in their calendar

From Pacific Discovery, May-June 1982.

Thursday October's house, the oldest on the island but now uninhabited. Raised on large rocks, the old house has unique sliding wooden shutters.

From Glynn Christian Fragile Paradise.



particularly Thursday October Christian, the island entered a period of anarchy. The people managed to revive the old still, long abandoned since the death of McCoy, and sought to satisfy the taste for spirits which they had acquired while at Tahiti. F. D. Bennett, a whaler, who chanced to land at the island during this period described the state of affairs.

Drunkenness and disease were amongst them—their morals had sunk to a low ebb—and vices of a very deep dye were hinted of [sic] in their mutual recriminations.

This situation called for a strong personality, one who could redeem Pitcairn from its derelict state. And it was at that point, in the fall of 1832, that the colorful Joshua Hill landed on the island. Described by historians as a well-educated, but egotistical, puritanical and fanatical "busy-body," Hill purported to be a relative of the Duke of Bedford, sent to Pitcairn by the British Government to remedy its moral and spiritual decline. Having convinced the islanders with his story, he set out to establish a "Commonwealth" with himself as President. He introduced a new legal code, punishing all dissenters, and founded a Temperance society, outlawing liquor from the island. Finally, to prevent any potential challenges to his leadership, he expelled Buffet and Nobbs from Pitcairn. Once again the island

was split in two, this time between those favoring Hill and those who preferred the presence of Buffet and Nobbs. Fortunately, the falsity of Hill's claims were made known when Lord Edward Russell, son of the Duke of Bedford, visited the island in 1837 on board the H. M. S. *Actaeon*. In the following year, Hill was quietly removed to Valparaiso.

Made anxious by increasing contact with the outside world because of the growing American whaling industry, and desiring to preclude the possibility of another self-appointed dictator taking over the island, the Pitcairners came to realize the necessity of an ordered government and of their need for British protection. On November 30, 1838, with the assistance of Captain Elliot from H. M. S. *Fly*, they drew up a short constitution, elected Edward Quintal as the island's first Magistrate and Pitcarin was formally incorporated as a Colony into the British Empire.

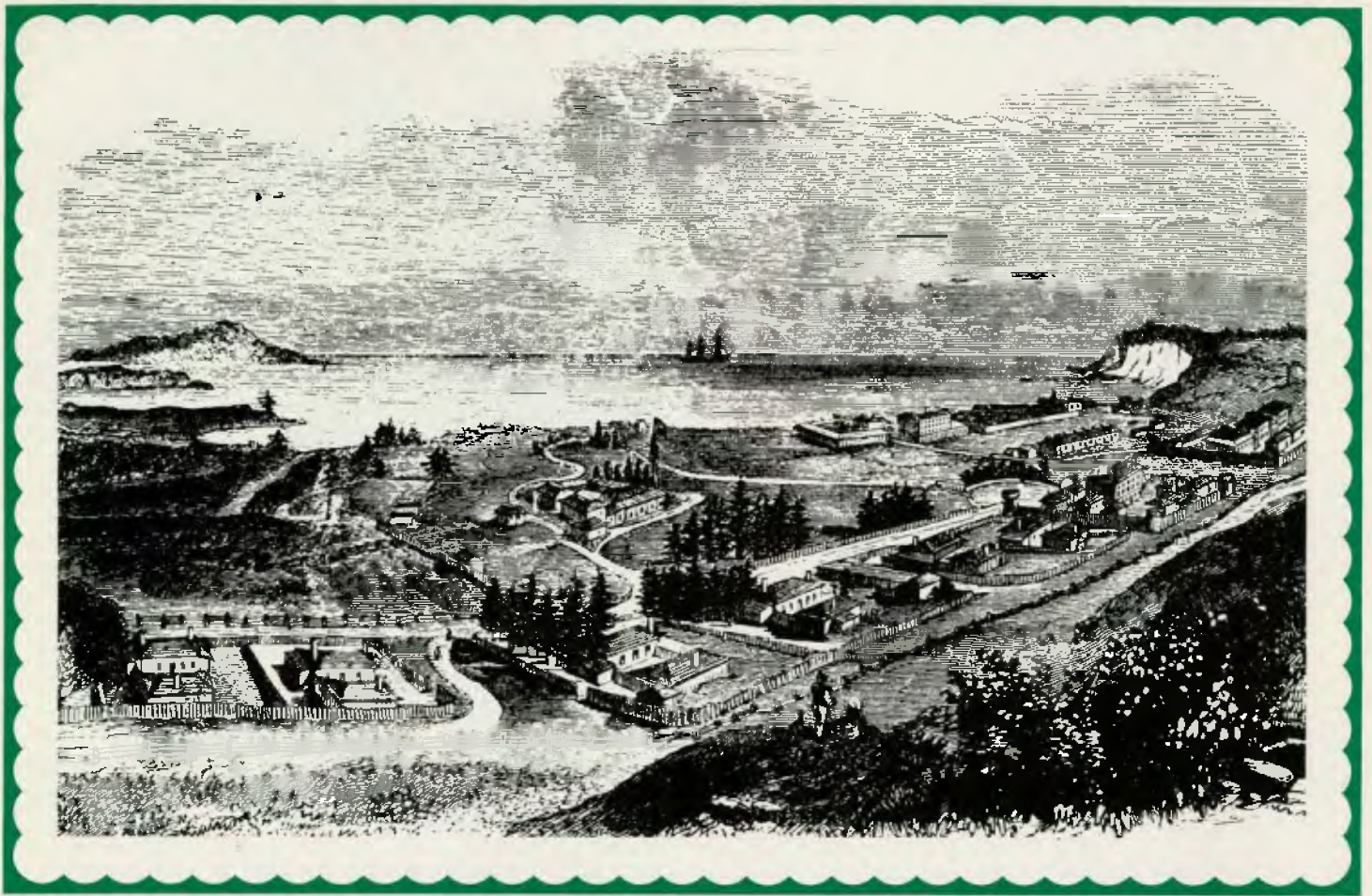
W. K. Hancock tells us that "even theocracies are subject to the rule of growth, and Arcadias must adapt themselves to the times." The rapid expansion of trade in the southern Pacific was having marked effects on the remote island. Along with repeated outbreaks of influenza (1841, 1845, 1846, 1849), the increased contact with the rest of the world also brought about a silent economic revolution. Pitcairn became the center of petty trade as ships came to the island to replenish



Above: A long boat puts out from Bounty Bay against the strong surf. Photo by Tom Christian.

Below: 1850 engraving of Bounty Bay and the village of Adamstown, the only settlement on Pitcairn, located at the top of a cliff some 200 feet above the surf. Courtesy Roland Rhynus.





The settlement on Norfolk Island, home of the Pitcairners during the critical water shortage in the 1850s. Courtesy Roland Rhythus.

their provisions of fruit and vegetables. To meet the growing demands, the islanders became skilled gardeners and efficient traders, receiving in exchange for their produce, clothing, tools and money. More noticeable was the fact that Pitcairn culture was steadily being Europeanized. "The Islanders discarded their mulberry-bark cloth, and went to Church five times a Sunday in pretty Lancashire cottons." The growing contact with the wider world, the increasing number of people visiting the island, and the growing island population, meant that the social order inaugurated by Adams underwent drastic modifications to meet the newly created complexities. Laws were introduced to fine-tune the broad generalizations of earlier years. These covered the areas of inheritance, properties and inter-personal relationships, aspects of communal living which up to that time had been taken for granted. Although visitors to the island still went away impressed by the simplicity of the islanders' faith, and marveled at how "it was pleasing to see their mode of asking a blessing before and after their meals, and

the reverence they attached to everything pertaining to religion," there was also evidence that Pitcairn's spirituality was undergoing drastic modifications.

The Pitcairners had become aware that people were flocking to the land of John Adams as to a land of pilgrimage. A devout son of an English admiral wrote that he "experienced a feeling on approaching the island, such as filled [his] heart when visiting some spot held sacred as the scene of Biblical revelation." Another visitor to the island in 1849, reported in *The New Zealander* that their "little private party of four was presented with . . . the last piece of the wreck of the *Bounty* that could be procured," a story no doubt repeated to countless other visitors. Consciously or unconsciously, many islanders were now practicing their religion as though it were an item of tourist value. People were coming away impressed with the zeal with which these people involved themselves in prayer, family worship, and with the fact that not a single improper or hasty expression escaped their lips, while at the same time the islanders' moral impeccability,

manifestations of togetherness and expressions of spiritual devotion remained largely superficial. With the death of the older generation—those who had living memories of the island's beginning—the new generation was severed from their "roots" and also from their source of true spiritual life.

Also during this period the figure of John Adams began to take on mythological features. He became Pitcairn Island's "Moses", and thus an aura of holiness began to envelop the people's memory of him. Stories were told about Adams in which he was presented as an illiterate who taught himself to read and write. About this time also, the story about Adams having had a "vision" and a "dream" of the horrors of the future place of torment which led him to repentance began to circulate. Similarly, poems purporting to have come from the founder's pen, became available to tourists. Here we see something unique taking place. Unlike the first generation of converted Pitcairners who were full of the joys of having a living and vibrant relationship with God, the newer generation had only the past to commend them for their spirituality, and for this reason, their memory transformed the past. This generation of islanders had become dislocated from the source of true religion, and had become more concerned with the necessity of obtaining food for their bodies than with food for their souls. During this middle era, it was the socio-economic circumstances of the island that determined the quality of their religious commitment.

The end of this middle era and the beginning of the third came in 1856, when the total population of the island was once again removed by the British government and re-established this time on Norfolk Island. Once bitten, twice shy, and yet the Pitcairners did not learn from their previous flight, nor it seems, did the British government. Once again, the islanders were not unanimous in their desire to move from Pitcairn. But all were aware that their rapid increase in population (there were 156 inhabitants on the island in 1850; six years later, there were 194), and water shortage during the summer months necessitated a move sooner or later. Most preferred later. In 1853, Rear-Admiral Fairfax Moresby, Commander-in-Chief of the English Pacific fleet advised the British government that the Pitcairners were agreeable to being re-located. And so the second Pitcairn exodus took place three years later.

The islanders found Norfolk Island a true Canaan. It had better land, some already cleared and ready for cultivation, it had stock left behind after the closure of a convict colony, better household facilities and easier access to the outside world. But many of the islanders wanted to return to their "fatherland" from the day they arrived. Within eighteen months after landing on Norfolk, the families of Moses and Mayhew Young returned to Pitcairn on board the schooner *Mary Ann* (January 1859). They found the island almost uninhabitable. Not only was their land beyond the point of cultivation, but most of their homes had been destroyed. During their absence, the crew from the ship

Wildwave which had ran aground on the small coral island of Oeno, made their way to Pitcairn and set fire to several of the houses to obtain sufficient nails to build a boat. The return of four more families on February 2, 1864, increasing the total population to forty-five further complicated matters.

Materially, the islanders were now worse off than before their departure. They reverted to using hand-made *Tapa* material for their clothing, as their custom had been thirty years earlier. According to H. E. Maude, three decades of "steady acculturation had been reversed and the new community had to be built up from the numbers nearly the same as those found by Staines and Pipon in 1814, and living standards not very much different."

The newcomers soon realized that the economic conditions of the island had also changed. The heyday of the whaling industry in this area of the Pacific was over. Moreover, the character of the whaling crews had also deteriorated. The majority of the vessels now calling on the island were passenger-carrying steamers, and thus the economy had to be adapted to the changed circumstances. Instead of selling fresh provisions, the sale of curios became the mainstay of the Pitcairn economy.

Since their return from Norfolk, the islanders had been largely forgotten by the rest of the world. But a succession of shipwrecks on Pitcairn and the neighboring islands of Oeno and Ducie, brought much favorable publicity from grateful seamen who had received assistance from the inhabitants of the romanticised island. British interest was also re-awakened. In 1878, Rear Admiral de Horsey visited the island of Pitcairn and discovered that Simon Young was now the authority figure and pastor of the small community. G. H. Nobbs, who had been ordained as priest and chaplain of Pitcairn Island by the Bishop of London in 1852, was now residing on Norfolk Island. This meant that the spiritual leadership of the island was once again left in the hands of inexperienced laymen. But despite this fact, de Horsey observed that the spiritual life of the islanders was in a healthy state. The Pitcairners held regular mid-week Bible classes, ran monthly prayer and fellowship evenings, and family prayers were practiced as rigorously as ever. In fact, his impression of the community echoed the comments of Captain Beechey, fifty-three years earlier. Rear Admiral de Horsey wrote,

the observance of Sunday is very strict; no work is done, but this is not in any pharisaical spirit, as shown on the occasion of our visit, which chanced to be on a Sunday, when everything consistent with not neglecting divine service was done to supply us with refreshments for the crew, the chief magistrate arguing that it was a good work, and necessary, as the ship could not wait. Of the islanders' religious attributes no one can speak without deep respect. A people whose greatest privilege and pleasure is to commune in prayer with their God, and to join in hymns of praise, and who are, moreover, cheerful, diligent, and probably freer from vice than any other community, need no priest among them.

The Admiral's report aroused considerable interest from the English people upon its publication. The



following year, after the release of the report, Queen Victoria sent an organ to the island's church. Also, with the many donations that people had given to the Pitcairn Island cause, two boats were purchased and given to the inhabitants.

Accurate though de Horsey's report may have been for a casual, one-day observer, the record shows that underneath the happy and resilient appearance of the Pitcairn community, factions, strife and general feelings of apathy were present. There is evidence of deterioration in moral standards on the island since the return from Norfolk. This is witnessed in the extra provisions that had been made to the island's laws, which now included illegitimacy, assault, profane and obscene language, slander and disrespect for authority.

Above: In 1880, Queen Victoria donated an organ to be used in the Pitcairn church.

From Elizabeth Longford, *Victoria R.I.*

Right: Title page of the May 20, 1886 issue of the Signs of the Times, a bundle of which, with other papers and tracts sent to Pitcairn, first turned the islanders to Seventh-day Adventism. Inset: John Tay, the first Adventist worker to visit Pitcairn.

From Alta Christensen, *Heirs of Exile.*

The Signs of the Times

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

VOLUME 12

OAKLAND, CALIFORNIA, FIFTH DAY, MAY 20, 1886

NUMBER 19

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.
(For terms, etc., see last page.)

Entered at the Post Office in Oakland.

"DRAW ME"

Draw me away from things
That draw me far from thee!
Yet with all might to bring
Me down to saddest night,
O' life to such delight
That I forget thee quite.
O Strength! more strong than I
By love or loss draw me from these

And draw me out of self,—
This painful prison house,
O Love! that, stooping low,
Each whispered woe doth know
Draw me from faithless fears,
From unrefraining tears,
From hate, that blinds and sear
Lord, from myself draw me,
God and free, I may not after it

O! draw me up to thee,—
From things that so oppress,
From self's sinful lusts,
To love, without a thorn,
To joy, of loving thee,
To peace, of Heaven the morn;
Yes, to thyself draw me,
And hide me, Lord, forevermore in thee.
—Mrs. Lu

General Article

A Sabbath Reform Needs

BY MR. E. G. WHITE.

AS LONG as the children of Israel of they were prosperous; but when the from him in disobeying his law, (th upon themselves banishment and distr God, and that when his protection drawn they were feeble, exposed to t ried away into captivity, the eye o upon them; for they were to pre knowledge of his law until the proa should come.

One of the principal ways in which the Jews departed from God was in the desecration of the Sabbath. The heathen around them disre garded God's holy day, and through associatio with these idolatrous neighbors many had been traduced their example. Some not only traded with heathen merchants on the Sabbath day, but tried to overcome the scruples of their more conscientious countrymen, and lead them into the sin of Sabbath breaking. Thus to a great extent the sacredness of the Sabbath was destroyed.

At this time Nebuchadnezzar was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were dire, but Nebuchadnezzar was a man of courage and fidelity. He caused the people to be in-

structed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God. The Jews acknowledged that their deplorable condition was the result of their transgressions, and in a general assembly the Levites, as their representatives of God in his dealings with them, and their ingratitude and sin as a nation. Having suffered punishment for their sin, and acknowledged the justice of God in his dealings with them, the Israelites covenanted to obey his law.



partner, he is equally guilty with the disobedient, and it is his duty to disavow the relation, how ever much he may love him. He should not show him his sympathy, and he should to work on the Sabbath. Men may think they cannot afford to obey God in their business efforts, but they should stand in their business. He will not allow himself to be in the observance of the Sabbath, to pass unperceived. If we would enjoy his blessing, the Sabbath must be kept holy.

When Nebuchadnezzar moved out to God, he was equally guilty with the disobedient, and it is his duty to disavow the relation, how ever much he may love him. He should not show him his sympathy, and he should to work on the Sabbath. Men may think they cannot afford to obey God in their business efforts, but they should stand in their business. He will not allow himself to be in the observance of the Sabbath, to pass unperceived. If we would enjoy his blessing, the Sabbath must be kept holy.

The observations of Captain F. P. Doughty of H. M. S. *Constance*, who had visited the island in 1844, are particularly significant. He observed a "retrograde movement among those who have returned to this island." He found the Pitcairners careless, slovenly and neglectful toward the island's resources. From this evidence, he concluded that the community was no longer proud of itself or the island.

Attempts were made to revive the "spirit" of the citizens but with little success. It was hoped, for example, that the islanders could be encouraged to grow cotton, but after a two-year trial, the organizers, De Wolfe and Company, realized that shipping and marketing difficulties made such a scheme unworkable. The mood of the Pitcairners had reached an all-time low. The community was experiencing an economic recession, and the outlook of apathy about the future was heightened by inter-personal bickerings and moral decline. Spiritually, it seemed as if something had died in the hearts of the islanders since returning from Norfolk. They no longer had people in their midst who could buoy their spirits by recalling "the good old days." Nor did they have the regular demand of even putting on a "spiritual" show for tourists, as in previous years. What the people needed at this time was someone or something that could give them a sense of identity, and emotional security to resurrect their dying faith, and to offer them hope to face what appeared to them to be a hopeless situation. At this opportune time, the Seventh-day Adventists arrived.

The first knowledge that the Pitcairners had of Seventh-day Adventists was in 1876, when James White and J. N. Loughborough, two of the movement's key personalities, sent a box of Adventist literature to Pitcairn, accompanied by letters requesting the people to read the material candidly and carefully. The initial response of suspicion soon changed to mounting interest. The pamphlets and tracts were read, and to some islanders, including Simon Young, seemed to make sense; a few became convinced of their Biblical truthfulness. But no action was taken to modify their own religious practices until 1886, when John I. Tay, a self-appointed missionary for the Seventh-day Adventist Church, arrived at Pitcairn on board the British warship H. M. S. *Pelican*. He was permitted to stay on the island, and after six weeks of preaching and teaching, visiting the people in their homes and studying with them the teachings of Seventh-day Adventists he succeeded in converting the entire island population to the Adventist faith. May McCoy recorded in her diary,

the forms and prayer of the Church of England laid aside. During the past week meetings were held to organize our Church services on Sabbath.

Four years later, John I. Tay returned to the island accompanied by his wife, E. H. Gates, A. J. Reed and their wives. This visit coincided with the centenary of the settlement on Pitcairn, and to mark the occasion, the missionary ship *Pitcairn*, built with funds from



The first Seventh-day Adventist missionaries to sail on the mission vessel "*Pitcairn*": (Seated, left to right): Mrs. E. H. Gates, Elder E. H. Gates, Mrs. A. J. Read, Elder A. J. Read. (Standing): Elder and Mrs. J. I. Tay.

Courtesy Loma Linda University Archives.

THE UNITED STATES OF AMERICA.

CLEARANCE OF VESSEL



TO A FOREIGN PORT.

District of San Francisco

Port of San Francisco.

These are to certify all whom it doth concern,

That J. M. MARSH, Master or Commander of the AMERICAN SCHOONER "PITCAIRN," burden 115 Tons, or thereabouts, mounted with.....Guns, navigated with 7 Men, built and bound for PITCAIRN ISLANDS, having on board Missionary Goods, hath here entered and cleared his said vessel, according to law.

* * * *

Given under our hands and seals, at the Custom House of San Francisco, this 17th day of October, one thousand eight hundred and ninety, and in the 116th year of the Independence of the United States of America.

(SIGNED.)

E. C. Tuttle,

Deputy Collector



Above: The Pitcairn's Clearance Certificate which incorrectly stated that the vessel was navigated with seven men; there were eight crew members. Courtesy Lama Linda University Archives.

Left: The 115 ton missionary schooner Pitcairn under sail. It was built in 1890 with Sabbath School donations.

Courtesy Andrews University Heritage Room.

Sabbath School offerings, arrived at the island. On December 6, 1890, the three men baptized and organized a church of eighty-two members and a Sabbath School of 114 members. E. H. Gates returned to the island two years later to become the island's first Adventist pastor. The following year, Hattie Andre, the first Adventist teacher, came to take charge of the school.

Initially, some anxiety was felt as to how the news would be received by the rest of the world. For most people, the island's conversion to Adventism merely added one more element to the list of Pitcairn's peculiarities.

The effects of the new creed on the Pitcairn people varied. Some changes were made to accommodate the new beliefs. Most visible was the act of worshipping on Saturday instead of Sunday. It is also said that soon after their conversion, the islanders killed off all the pigs on the island to remove the temptation to eat pork, now considered "unclean food." The islanders were



The first Adventist church building on the island of Pitcairn. The structure was torn down several years ago.

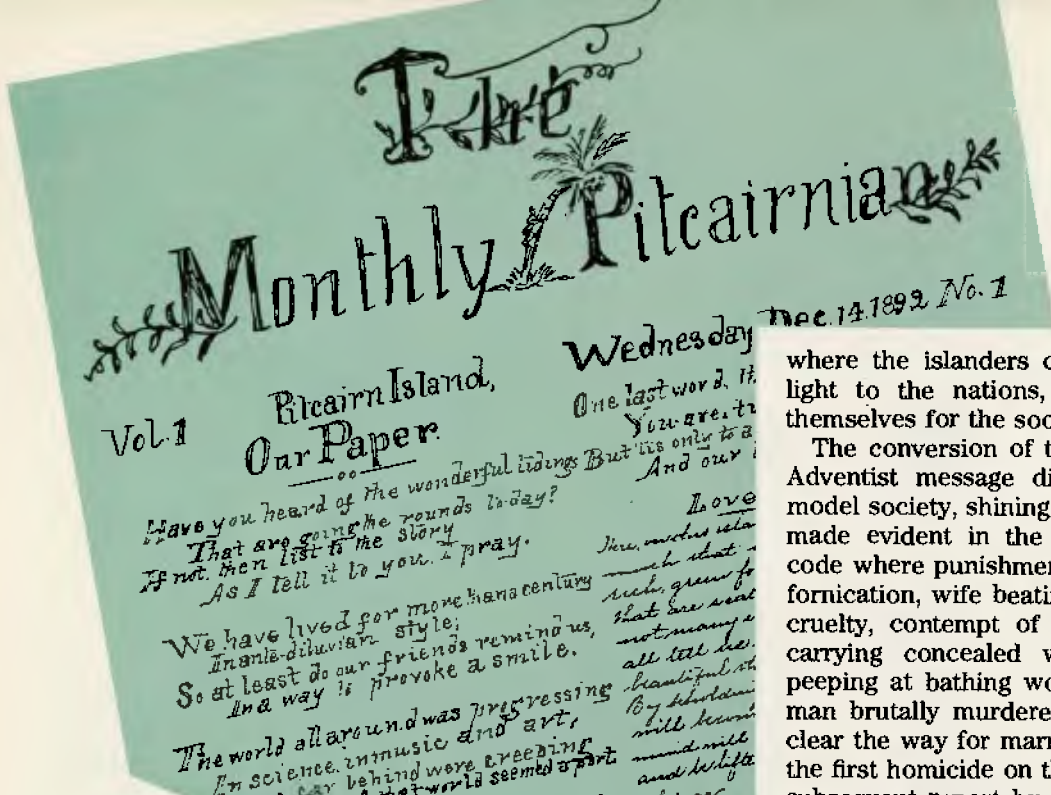
Courtesy Loma Linda University Archives.

already total abstainers from alcohol, no one smoked tobacco, and all were practically vegetarians, meat being eaten primarily on special occasions. The only real change that Adventism brought to Pitcairn, therefore, was in the island's "theology."

There were at least three reasons for the Pitcairners' conversion to Adventism. First, the change of religious affiliation was a means of revitalizing the community's dying spirituality. John I. Tay's different opinions sent the people running to their Bibles. The spirit of John Adams was once again returning to the island. Second, from earliest times, the Pitcairn islanders had exhibited a tendency to want to be lead rather than to lead. The clear-cut "thus saith the Lord" emphasis of Adventism, and the "positive" approach of the missionary Tay, was sufficient to compel the majority to follow.

Third, Adventism's -eschatological emphasis on the imminent, personal and visible return of Christ addressed their situation. Since its return from Norfolk Island, the community had witnessed a complete

upheaval in its social, economic and spiritual world. The difficulties the people encountered in cultivating the island after it had reverted to a jungle-state during their absence, the loss of trade with the declining whaling industry, and the internal social problems that the community faced were, at times, more than they could bear. In these circumstances, the Adventist teaching sounded as nothing short of "Good News." The idea of the Second Coming gave the Pitcairn islanders a reason to endure life on the rock. Because Jesus was coming soon, there was no need to worry about the present, nor fret about the future. Jesus was about to reveal His kingdom and create for them a "new heaven and a new earth"; so the problems of the Pitcairn community receded into the background as their minds were pre-occupied with the realities of heavenly things. Furthermore, instead of seeing Pitcairn as an imprisonment from the rest of the world, they were encouraged to view their island as a paradise, untouched by the corruption of "worldly influences,"



Title page of The Monthly Pitcairnian, the first periodical "published" on the island in December 1892.



Commemorative envelope and stamp honoring Rosalind Amelia Young, author of the popular book Mutiny of the Bounty and Story of Pitcairn Island, first published by Pacific Press in 1894

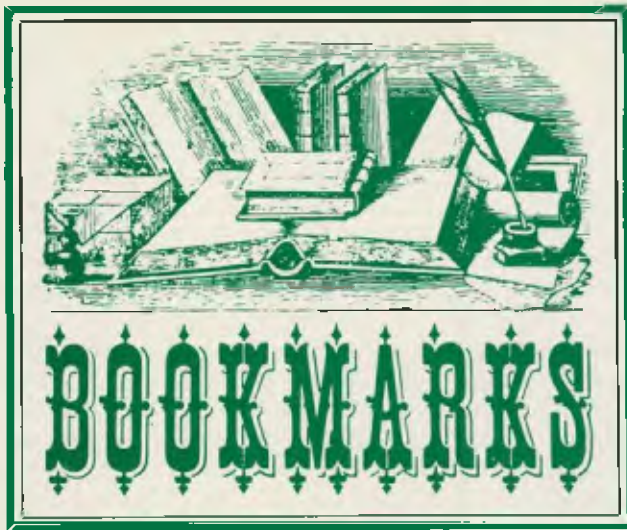
Courtesy Jim Nix.

where the islanders could practice righteousness as a light to the nations, and at the same time prepare themselves for the soon coming of Jesus.

The conversion of the Pitcairners to the Seventh-day Adventist message did not immediately result in a model society, shining as "a light to the nations." This is made evident in the 1893 revision of the local legal code where punishment is to be meted out for adultery, fornication, wife beating, conduct prejudicial to morals, cruelty, contempt of court, threatening another's life, carrying concealed weapons, misuse of drugs, and peeping at bathing women. Five years later, in 1897, a man brutally murdered his wife and child in order to clear the way for marriage to another woman. This was the first homicide on the island in almost a century. The subsequent report by the Government Secretary issued in 1908 painted the image of a community where "crime is of frequent occurrence; of Law there is almost none, every man does practically as he sees fit—while the idea of restraint in any form, is abhorrent to them."

Without the presence of a strong spiritual leader, it took time for the newly embraced religion to become actualized into a way of life, and to provide new motivations and interests, improved community cohesion, and a much-needed sense of responsibility and moral accountability. A change for the better did come, however, thanks to the patient and loving efforts of such missionaries and educators as Elder and Mrs. W. C. Buckner, Miss Hattie André, Elder and Mrs. Edwin Butz, Mark Carey, and Elder and Mrs. W. R. Adams. More recent testimony singles out the advantages of Seventh-day Adventism as practiced on Pitcairn as "very great." The islanders' "faith and their consequent attitude of kindness, temperance and peacefulness can only be admired. The people are absolutely sincere and conscientious."

Looking at Pitcairn society during the century stretching between 1790 and 1890, one cannot fail to appreciate the central role played by religion in that small island community, so often shattered by lawlessness and threatened by annihilation. It provided a strong unifying bond and replaced savagery and the rule of force with order and a standard of value. It gave the Pitcairners, after their existence was discovered, a meaningful channel with the outside world. And it became the basis and focus of the social life of the community. As David Silverman, in his book *Pitcairn Island*, concludes by way of two questions: "If believers have found in the Pitcairn experience compelling evidence of the power of God and the efficacy of His word and message, who can gainsay their right to so read its testimony? What could be more natural for them than to hear in the story the echo of a biblical parable?"



From a Grain of Salt . . .

Giuseppe De Meo, *GRANEL DI SALE: UN SECOLO DI STORIA DELLA CHIESA CRISTIANA AVVENTISTA DEL 7° GIORNO IN ITALIA, 1864-1964* (A Grain of Salt: The Story of the Seventh-day Adventist Church in Italy for a Century, 1864-1964), Turin: Editrice Claudiana, 1980. 258 pages. Reviewed by Alberto Sbacchi, Ph.D., Atlantic Union College, South Lancaster, MA.

Since the General Conference Archives opened the church documents to scholars in 1972, there has been a renaissance of historical writing on various aspects of Adventism's world-wide activities. It is therefore gratifying to notice the appearance of a historical work on the development of the Italian Adventist Church by Giuseppe De Meo, a graduate of Columbia Union College and Andrews University who also holds a doctorate from the University of Florence. He has served as the pastor of the Seventh-day Adventist church of that city, he is on the faculty of the Adventist Training School and recently was elected director of the Italian Publishing House.

The former Franciscan Polish priest, Michael Czechowski, who became an Adventist in the United States in 1857, was the first to preach the Advent message in Piedmont, Italy, in 1864, although not officially authorized to do so by the denomination. Caterina Revel, one of his first converts, was the grandmother of Alfred Vaucher, one of the most eminent European Adventist theologians. While the seed of Adventism was planted in northern Italy, further to the south, in Naples, Herbert Ribton, an Irish medical doctor and former professor of Hebrew at Dublin University, was baptized in 1877. He became the de facto representative of the Italian Mission of Seventh-day Adventists.

GIUSEPPE DE MEO

«GRANEL DI SALE»

UN SECOLO DI STORIA DELLA
CHIESA CRISTIANA AVVENTISTA DEL 7° GIORNO
IN ITALIA (1864-1964)

con 59 fotografie e 11 documenti fuori testo

EDITRICE CLAUDIANA - TORINO

MINISTERO DELLA DIFESA - ESERCITO
Ufficio del Segretario Generale

COPIA

Prot. N. 121190/1

Roma, 15 dicembre 1959

OGGETTO: Chiesa Cristiana Avventista del 7° Giorno - Osservanza del riposo settimanale.

AL COMANDO MILITARE TERR.LE DELLA REGIONE N.O. TORINO

..... indirizzi omissi

- 1 - L'Unione Italiana della Chiesa Avventista ha chiesto che i militari seguaci della confessione avventista siano lasciati liberi dal servizio nella giornata del sabato, da essi considerata il giorno festivo della settimana.
- 2 - In merito, giova osservare che il disposto di cui all'art. 245 del regolamento di disciplina militare per l'Esercito lascia al Comandante di Corpo la facoltà di disporre affinché ai militari sia dato modo, per quanto è possibile, di attendere alle pratiche inerenti al culto cui appartengono.
- 3 - Pertanto, il Signor Ministro ha deciso che i militari in questione siano lasciati liberi dal servizio nella giornata del sabato, salvo eventualmente inderogabili esigenze del servizio stesso e le attività addestrative non individualmente recuperabili.
I militari destinatari del provvedimento potranno essere chiamati al recupero del servizio non prestato, nei giorni di domenica.
- 4 - Resta inteso che gli interessati dovranno dimostrare la loro appartenenza alla confessione avventista, onde evitare l'inconveniente dell'utilizzazione di una norma così seria per pretesti e motivi del tutto estranei al sentimento religioso.
- 5 - I Comandi in indirizzo sono pregati d'impartire le conseguenti disposizioni.

IL SEGRETARIO GENERALE

F.to Palma

De Meo's book contains a number of interesting facsimile reproductions, including this letter from the Italian Ministry of Defense authorizing exemptions from Saturday duties for Seventh-day Adventists in the military.

Adventists in Italy, however, being somewhat outside the mainstream of European Adventist activities were drawn into the European evangelical movement, as well as attracted to liberal ideology. Internally the church was also far from being united. A. Biglia, who had succeeded Ribton, showed signs of independence and at first refused to accept Ellen G. White as God's messenger. Meanwhile in 1886, at Torre Pellice, Mrs. White interested several hundred people in the Adventist message. After this success, however, she decided against going to Bari and Naples to conduct public meetings; thus nothing was done to consolidate the northern and southern Italian work.

To direct the propagation of the Adventist message, Charles T. Everson was sent to Rome. Everson was convinced that young Italians could be attracted to the Adventist Church with the help of education. In 1907, eighty students attended the first Adventist school in Rome. Adventism received a further boost from Italian emigrants in the United States who contributed funds and manpower: men and women such as Luigi Zacchetto, who became the director of the Adventist Church in Italy, and Pietro Creanza, founder of the church at Gravina in 1908 which flourished rapidly and provided a large number of Adventist workers. Progress was also made in Sicily, first entered in 1916 by Marianna Infranco. Returning from Chicago to her native village at Montevago she shared her faith with friends and relatives, leading to the organization of the first Adventist church in Sicily, in 1921. In 1928, Raffaele Valerio of New York, founded the Palermo church with fifteen members and established six additional companies on the island.

With the Lateran Pact of 1929 between the Italian Fascist Government and the Catholic Church, the Adventists were systematically harrassed and accused of anti-government activities by the Catholic and police authorities. Adventists refused to bear arms and to work on the Sabbath and several of them were brought before military tribunals for treason against the state. In spite of religious and war-time hardships, the membership in 1941 gave more financial support than ever before, which in part was responsible for making possible the survival of the church during those difficult years. Likewise, colporteurs sold almost a half million lire worth of Adventist literature and the membership reached the 1000 mark. In the aftermath of the war the spirit of sacrifice and desire to evangelize waned. The church grew more slowly, except in Sicily where the membership increased more rapidly. With the economic recovery and social changes the Adventist community gradually became divided. The laity no longer looked to the pastor for advice, thereby diminishing his position. Economic independence affected the spiritual life of the members who felt more self-sufficient. With new educational opportunities provided by the democratic government of Italy, many chose to dedicate themselves to study and to secular pursuits, including politics. This, in turn, led to increasing apostasy. To prevent any further losses, in 1947, for the first time, the Italian Adventist Church decided to take a keener interest in its youth.

Furthermore, greater efforts were made to improve communication with other Christian churches. A new dialogue was opened and doctrinal differences were discussed openly, clarifying basic tenets with the study of the Bible. Internally however, the Italian Mission continued to be administered by the same leaders who lacked a vision for the future. Nevertheless, after the war, the denomination slowly expanded numerically and materially. Walter R. Beach, President of the Southern European Division, invested liberally in Italy. New churches were built and a radio program launched. The Italian Training School was relocated on a large estate at Villa Aurora, near Florence. In 1949 the Italian Union was transferred to a new location in Rome, at Viale Michelangelo. However, within the church there were reasons for concern. The membership was infiltrated by the Adventist Reform Movement which identified the Adventist Church and its leadership with Babylon. Bert B. Beach (son of W. R. Beach) became principal of the Italian Training School. Educated in Switzerland, France and the United States, he brought to the conservative institution new ideas and an understanding for the Italian young people. As a result of his efforts, about a dozen of his students were encouraged to go to the United States to pursue higher degrees.

The early 1950's were not conducive to freedom of worship. Despite the Italian democratic constitution's recognition of the principle of religious freedom, its interpretation was a reminder of the Fascist Regime. Under G. Rossi, Director of the Religious Liberty Department, the Adventists received favorable attention and legislation was passed by the Italian parliament giving freedom of religion to Seventh-day Adventists. Another milestone was reached during the presidency of G. Cavalcante (1958-1965) when the Italian Union arrived at the long awaited target of 3000 members after 100 years of work. Also in the sixties, Italian Adventists were called to African mission fields.

De Meo's task to synthesize one hundred years of Adventist history was not an easy one. Relevant historical data was hard to come by, and he had to examine the history of the Adventist Church in Italy within the context of national and international political events. The narrative at times is too brief either out of necessity or because of editorial restriction. Yet the author manages to be critical while fair in his assessments. This is the book's major asset. De Meo does not openly write about the divine hand of God in history but throughout his work this fact is underscored. In the broad sweep of the development of the church in Italy, evidence of progress is seen as a proof of God's leading without the necessity of speculating on individual events. De Meo makes no mention of the Adventist assumption that the Waldensians originally were Sabbath worshippers, probably because he did not discover the evidence to establish it as a fact. Among the book's drawbacks is the unduly long description of Czechowski's work. Likewise, one would have wished for more information on the church during the Fascist era. The research provides evidence that while in other parts of the world



Above: Members of the Seventh-day Adventist church in Naples in 1880.

Right: Exterior of the first Seventh-day Adventist church building in Italy, located in Montaldo Bormida.



Adventists under dictatorial regimes reached a compromise with the political system, and in Italy during the Fascist regime other denominations freely collaborated with the government, the Adventists, however, remained true to their faith and strongly upheld the principle of religious liberty. While the author does not explain why the American Seventh-day Adventist church was slow in sending missionaries to Europe, giving the impression that Czechowski forced the hand of the brethren to send J. N. Andrews to Basel, he does provide new information about the valuable contributions made. Also of profit to the reader is the revelation of the efforts of many Italian Adventist leaders. Is it perhaps their undivided commitment and determination that made the church push on? Another question that comes to mind is why Adventism flourished more in the south than in the north of Italy even though conditions were less favorable?

Reading this book is a pleasant experience. De Meo takes the reader into the past with clear and lucid language. Historical events are narrated in a chronological fashion using data obtained from various archival repositories, such as the Italian Union, Euro-Africa Division, General Conference Archives, White Estate and Italian Central State Archives. The book will appeal to the scholar, the lay-person and to anyone interested in the growth and progress of the Adventist Church around the world. Because it will interest American Adventists of Italian origin, it would be appropriate to translate the work into English.

... to a Not-So-Sparkling Diamond

Ellen G. White, *TESTIMONIES TO SOUTHERN AFRICA*. Bloemfontein, RSA: The South African Union Conference of Seventh-day Adventists, 1977. 98 pages. Reviewed by Alberto Sbacchi, Ph.D., Atlantic Union College, South Lancaster, MA.

The Ellen G. White Estate compiled these writings on behalf of the South African Conference. The collection provides advice on a number of issues which faced the newly formed Adventist congregation. Although the editors do not say so, it is understood that one of the primary objectives of Mrs. White's correspondence was to give counsel on the racial issue.

The thirty-one letters selected represent an important source in recapturing the beginnings of the Seventh-day Adventist Church on the African continent and the opening of the first mission station at Solusi for the African people. Of historical value are the letters to the Wessels family who originally owned one of the richest diamond fields which they later sold to the DeBeers company. The Wessels were generous with the Adventist church and were instrumental in the calling of a minister to South Africa. It was also through their advice that the church applied to Cecil Rhodes, who had just annexed the territory north of the Limpopo River, later known as Rhodesia, and received a large property in 1894 where Solusi stands today.

Between 1890 and 1908 Ellen White kept an intense correspondence with the Wessels family. She was concerned with their spiritual welfare, and the right use of their wealth for the Cause—counseling the Wessels to invest time, effort and money in cultivating the missionary spirit and in educating both white and black children as a means for removing racial ignorance and superstition. Above all, they were to be an example to those who had just accepted the truth. She also admonished them about pride, cynicism, racial prejudice, and lack of humility. This last admonition perhaps referred to the fact that the Wessel family, who originally belonged to the Dutch Reformed Church, had difficulty in renouncing pre-destination and in identifying their prosperity as a sign that God had chosen and blessed them. This attitude of spiritual and racial superiority delayed the preaching of the message of warning. In Africa, Mrs. White wrote, the medical missionary work had to prepare the way for the truth. "Had the work in Africa been carried forward as it should have been, the (Boer) War would not have been as it now is. The presentation of Bible truth, accompanied by the medical . . . work, would have found favor with the people who if properly treated are not treacherous and cruel . . ."

Testimonies to Southern Africa

By
ELLEN G. WHITE



Published by
THE SOUTH AFRICAN UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS
110 Selborne Avenue, Bloemfontein, O.F.S., 9301

Addressing missionaries in Africa she revealed that great economy must be practiced in the missions and that schoolhouses and places of worship should not be built for display or to gratify personal ambition and pride. Parsimony would enable the church to have enough funds to carry the message to all parts of the earth. However, the Holy Spirit could not operate because Adventists were neglecting the God-given work, and members were affected by a feeling of self-satisfaction. The result of a lack of love toward the people of Africa, the absence of wisdom in dealing with human minds, had cost Africa much. "Men who have come from America as workers have not always been a blessing for Africa because they have not been converted, and have been moved by selfish goals and a sense of superiority. If in Africa there had been consecrated workers to push their way into unworked fields . . . the influence of this work would have added large numbers to the Lord's kingdom." She added that had the missionaries done their work, talented Africans would have translated Adventist books into local dialects. Money spent in America and South Africa to erect buildings could have been better used to enter the various parts of the African continent. This delay had furthered the idea that the black people were inferior to the white people. She emphasized that God sees no differences in caste, nationality, or color. "The color of the skin is no criterion as to the value of the soul." Hence, Ellen White believed that the black was equal to the caucasian and that where there were diversities these were attributable to environmental influences and to white oppression. Prejudice and a lack of true Christian spirit were the causes for the slow advance of

the work in Africa. "I have been shown that there is in the hearts of the people of Africa something that will not be easily overcome, something that shows that some are not converted, . . . but choose rather their own way."

In summary, Ellen G. White's comments on the several aspects of the church in South Africa expressed concern that the Adventist message was not progressing fast enough. She specifically pointed out that the delay resulted from unconverted members, lack of leadership, improper use of funds, missed occasions to preach the Gospel, and racism. She was, however, aware that the work in Africa was difficult because of vast differences in environment, habits, and customs. Yet her message was not one of desperation. After pointing out the reason for failures, she always advocated looking to God for divine guidance. She proposed that the work in Africa would progress if the church entered the various territories through the medical field and if it sent to Africa the best missionaries available to educate the children.

The *Testimonies to Southern Africa* are evidence of E. G. White's interest in mission work as a means to propagate the message of truth. Her admonition to the Adventist church in South Africa was severe, but always constructive. Victory over human weaknesses, distorted mental attitudes and conflicting interests were possible, in her view, if the individual was willing to surrender the will to God. The reading of this book will be appreciated by the general Seventh-day Adventist membership, especially by those who have been exposed to missions, those who are about to enter mission work, and those who are of African descent.

From the Balmy Shores of Trinidad and Tobago

Eric John Murray, *A HISTORY OF THE SEVENTH-DAY ADVENTIST CHURCH IN TRINIDAD AND TOBAGO, 1891—1981*. Port-of-Spain, Trinidad: College Press, 1982. 207 pages. Reviewed by Glenn O. Phillips, Ph.D., Institute for Urban Research, Baltimore MD.

It is always very exhilarating to learn about the circumstances that allowed the Advent Message to effectively penetrate lands and cultures beyond the American shores. For those who desire to trace its early development in the Inter-American region, this book will fulfill your expectations regarding the church's beginnings and progress in the Caribbean sister islands of Trinidad and Tobago. Eric John Murray, the President of Caribbean Union Conference and a history enthusiast, has very carefully chronicled the story of the church's work during the first ninety years.

Organized into seventeen chapters, with a useful appendix, bibliography and index, the book captures

the struggle and dedication of numerous faithful missionaries and local workers who committed their lives to spreading the beliefs of the Seventh-day Adventist Church in this part of the Caribbean. The author uses oral sources, the denomination's official archives and the materials and records of the Caribbean Union to authenticate his narrative.

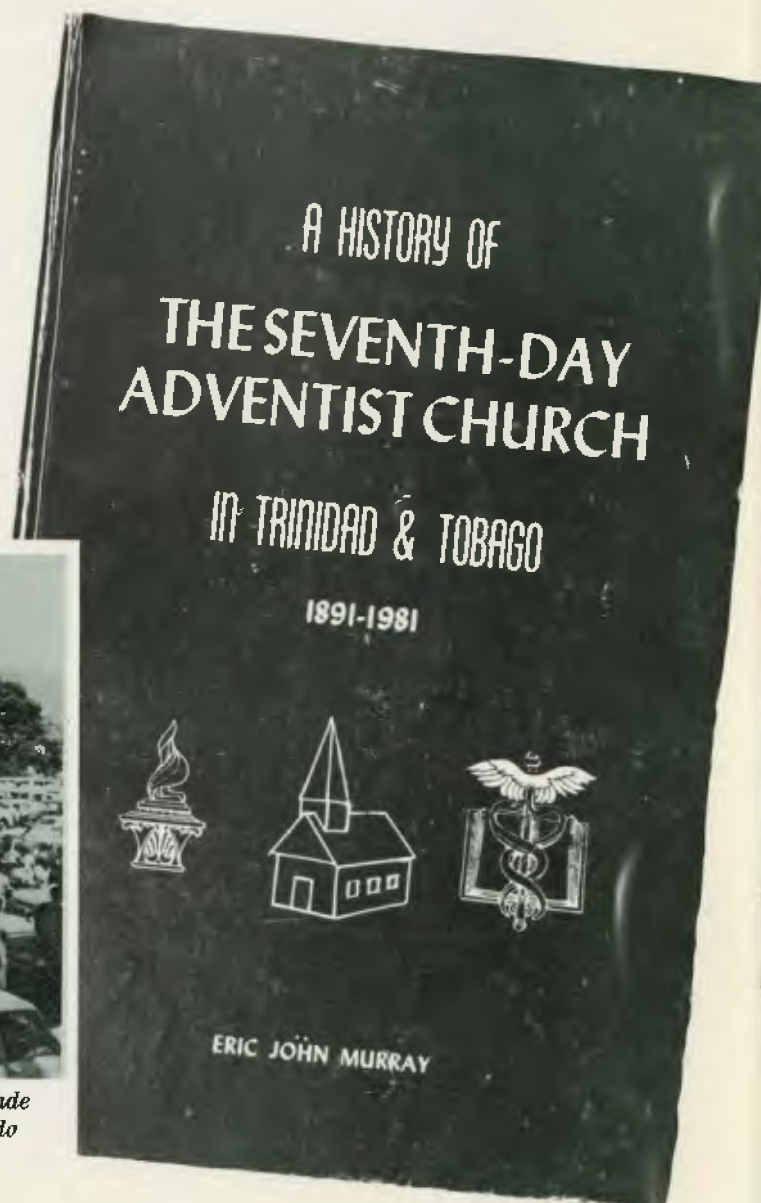
Murray sets the stage by briefly identifying the historical origins of the denomination in the United States and immediately begins his account of its activity in Trinidad with the arrival of William Arnold, the outstanding pioneering Adventist colporteur in the early 1890's. Chapters one to three show how the teachings of the church were readily acceptable to the eager minds and open hearts of the early believers. They recall the ultimate sacrifices made by many early missionaries as a result of the unhealthy climate. Yet, within five years, success in literature and public evangelism had resulted in the first organized congregation in the island during late 1895, as well as

staunch believers in Tobago and the establishment of a church school in Trinidad. Chapters four and five examine the progress the church made between 1914 and 1938. The most prized accomplishment was the outstanding work of the faculty and students of Caribbean Training College. Chapters six and seven recall the evangelistic work during the critical 1930's and the inspiring leadership, during the 1940's, of W. E. Read, the fifth union president. The response of the local church to the challenge of educating the youth of this region is described in chapters eight and nine. Chapters ten to twelve narrate the accomplishments of the locally trained workers during the 1940's, the effectiveness of the organized health program, as well as the upgrading of the church's educational system in the 1950's. The author, in chapter fourteen, focuses on the acceleration of public evangelism during the 1960's. With the assistance of the American evangelist, E. E. Cleveland and others, the number of baptisms during this decade rose dramatically to over 7,500. The last three chapters detail the more recent activities of the church and illustrate how significant strides have been made in the areas of evangelism, administration, health care and education, and a growth in nationwide membership to over twenty-one thousand believers. The message is clear, Seventh-day Adventism in Trinidad and Tobago has an impressive past and is ready to meet the coming challenges.

At the outset of the work, Murray declares that his book was "written especially for Adventists" and "to stimulate interest in the study of denominational history." While this is a laudable approach, it does at the same time impose unnecessary limitations, particularly since this is the first published account of the church's work in this Caribbean nation and therefore should have been prepared for a wider readership. The narrative dominates to the detriment of analysis. Written from the perspective of an Adventist administrator, little attention is given to the experiences of the Adventist layman. The author's compulsion to fill the narrative with names of deserving church workers makes the work appear unnecessarily cluttered and the

brevity of many chapters impedes the flow of the account. However, the most serious flaw may be that the work was too narrowly conceived, for the book suggests that the Church's operations existed in a socio-economic and cultural vacuum. Little reference is made to the denomination's work in surrounding areas although it was intimately entwined with that of Trinidad and Tobago. A work of this magnitude should examine, even in passing, the society in which the church operates and the response of the government and the leading religious denominations to its evolving presence, in order to more clearly give the reader an appreciation for the task undertaken. In this way, the book fails to fully capture the vitality, spontaneity and effervescence of the messengers of this faith in the Caribbean.

Notwithstanding these criticisms, the book provides valuable and useful information on the history of Adventism and the author should be highly commended for his work. It is hoped that this monograph will spark new interest in the study of the development of the Seventh-day Adventist Church in the Caribbean. A copy should be in the hands of all interested in the spread of Adventism.



Photograph showing the large crowd drawn to the evangelistic crusade conducted by Adventist evangelist E. E. Cleveland in Trinidad

...to the Dusty Trails of the Western Frontier

Adriel D. Chilson, *TRIAL AND TRIUMPH ON A WESTERN FRONTIER. THRILLING STORIES OF ADVENTIST PIONEERING*. Elko, Nevada: Heritage Publications, 1976. Reviewed by Emmett K. VandeVere, Ph.D., Andrews University, Berrien Springs, MI.

This informative, tightly-printed book concerning Seventh-day Adventism in Wisconsin is small but significant. Though not perfectly printed, its shortcomings are easily overlooked because of its sturdy binding. Many pages are enlivened by John Bauer's full-page drawings and marginal whimsies featuring frogs, foxes, frisky squirrels, and other creatures sketched by John Mendel. Chilson is not as careful as he might be in arranging the "thrilling stories" in chronological sequence, yet withal there is a good flow of events from the early days around 1850 to the later ones around 1925.

An appendix (pp. 181-187) contains thumbnail biographies of "The Wellcome Family" and "The Cady Family," but why a similar sketch of "The Hallock Family" (on page 133) is not placed in the appendix, too, is unclear. A helpful list of "Wisconsin Churches since 1852" with their locations and gatherers compacted into four pages is a work of diligence and authority.



Samples of the pencil drawings found throughout Chilson's book, this one representing Woodland Industrial School later named Bethel Academy, in Wisconsin.

TRIAL AND TRIUMPH

On a Western Frontier
Thrilling Stories of Adventist Pioneering

By
Adriel D. Chilson

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Heritage Publications
P.O. Box 247
Elko, Nevada 89801

"Bibliography" and "Sources" (with the two inter-coded) contain the book's footnotes, some 133 of them on 192 pages divided into 21 chapters, squeezed onto fewer than two pages. Publishers who are stingy with footnotes might take note of this apparatus.

The content of this book is almost wholly anecdotal in character, swiftly moving, attention holding, and rather skillfully styled. I best liked the sentences on pages 45-46: "Following Indian trails, he [Charlie Herrmann] peddled his bike from whippoorwill to whippoorwill. When drowsiness overtook him, he would spread out his blanket on a bed of pine needles under the stars. His alarm clock was the yap of the coyote, the call of the loon, or the winnowing of the snipe."

Manifestly, this collection of stories is a work of love, Chilson's pencil tracing each incident as though it belonged to the Book of Acts, and depicting each hagiology as though it should have a place in the eleventh chapter of Hebrews. He endeavors to convince readers that this aura is deserved—that the experiences of the pioneers in Wisconsin were fabulously "frontier"—that this state's saints were stalwart expanders of the denomination both in the United States and overseas. This book, therefore, should be close to the elbow of those who need stories for the campfire, the Sabbath School, and the sermon.

A few of these vignettes, however, may be somewhat

suspect. It is not clear in what respect the 1871 "steam buggy" at Racine (page 46) was "first," inasmuch as an 1859 "steam wagon" once operated in Henderson, Minnesota. Also, the idea that "The Old Rugged Cross" (by George Bennard) was "first" sung in the Friends Church at Sturgeon Bay, is certainly contested by those who would nominate the old church in Pokagon (between Niles and Dowagiac), Michigan for the same recognition. Then, too, the assertion that the "first campmeeting" among Seventh-day Adventists was held near Milton Junction in 1867, is ignored by Michigan folk who believe that that so-called encampment was merely a "State Convocation"—not a campmeeting such as was staged in 1868 near Wright, Michigan. But very likely this difference is largely a matter of semantics.

Nonetheless, as far as I am aware, this delightful book is the *first* attempt to generate a history that presents the story of Seventh-day Adventism in a single *State*. Consequently, Chilson has placed us in his debt and has taught all of us. It is also among the first books to delineate the Seventh-day Adventist Church as a frontier church, which of course it was. Its predecessor in this respect is William B. Hill's *The Experiences of a Pioneer Evangelist of the Northwest*. Perhaps it should be pointed out that both of these colorful works were produced by non-denominational presses.

SOMETHING SPECIAL



The next issue of *ADVENTIST HERITAGE* will be devoted entirely to important General Conference sessions of the past.

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*William Miller Farmhouse
c. 1940*



William Miller



*The rear of the house
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